This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

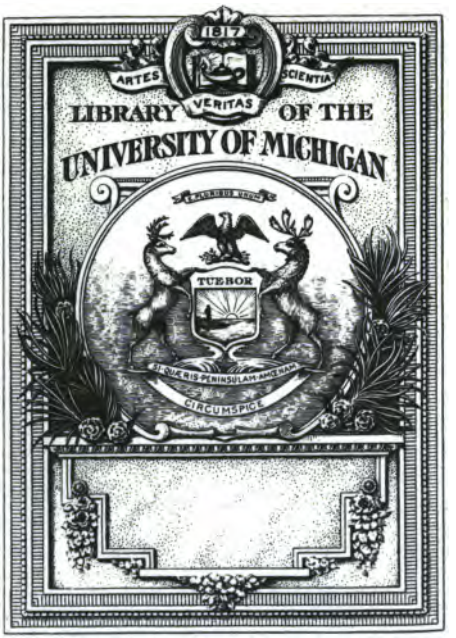
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



RECEIVED IN EXCHANGE
FROM
Garrett Biblical Inst.

THE MORMON MENACE

BY

RT. REV. SAMUEL FALLOWS, D. D., LL. D.

AND

HELEN M. FALLOWS, A. M.

38

CHICAGO

WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION

1903

COPYRIGHTED BY
SAMUEL FALLOWS
1903

BX
8615
F2

Exchange
Smith Biblical Sem.
3-25-30

A FOREWORD

THE MORMON IN THE SENAT

(The Rev. W. A. Bartlett, D. D., Pastor of the First Congregational Church, Chicago.)

The history of Mormonism is one of the blackest chapters in the chronicles of the country. In 1853 a Mormon mob unseated United States District Court Judge W. W. Drummond. In 1857 the Nauvoo Mormon Legion, after promising protection, massacred thirty Arkansas families. In 1857 Brigham Young, who had twenty-six wives, defied the United States troops to enter Salt Lake City. The same year the Mormons, under Lot Smith, destroyed three supply trains for the army. In 1862 an act of Congress provided for the prevention and punishment of polygamy. This was defied, and in 1870 a mass meeting of Mormons was held to protest against interference with polygamy. In 1871 Brigham Young, ordered to be tried for polygamy, escaped. Hawkins, an "elder," was sentenced for adultery. In 1878 Brigham was again indicted for polygamy, and adjudged to support a wife who was suing for divorce, refused and was imprisoned in his house. In 1890, after nearly fifty years of anarchy, uncleanness, treason and rebellion, the Mormons "renounced" polygamy. This was sim-

ply a part of their deceit and cunning to gain statehood for Utah.

I have just read a protest from thirteen superintendents of missions, representing nine denominations, who say among other things, "The Mormon attitude and Mormon practice has not essentially changed since the days of Joseph Smith and Brigham Young. Its priestly oligarchy threatens our government; its grasping priestcraft invades property rights; its varied vices are destructive of good morals. The ambition of Mormons, which they do not even conceal, is to secure control of state after state until by means of balance of power they may make National legislation against Mormonism impossible.

They boast of having 2,000 missionaries in this country alone. By its colonization it is said to have now practical control of Wyoming, Idaho, Montana and Nevada, and the territories of New Mexico and Arizona. These Christian missionaries say "though often denied, there is no doubt that its practice of polygamy continues in defiance of all the promises made to the United States when statehood was granted."

The entire Mormon system is a return to the blackest heathen sensuality. The doctrines they teach, the oaths of the charnel house of endowment are all based on the subjection of women. A Mormon man shines in proportion to the number of wives he has, and one of the direst threats a man makes to his disobedient wife is that he will not "call" her at the resurrection—a threat which terrifies her into immediate subjection.

An old lady near my church was recently visited by a Mormon missionary; who told her the Bible sanctioned plurality of wives. So this propaganda is being carried on in Chicago.

Eugene Young, Esq., a grandson of Brigham Young, made an impassioned address against Mormonism in 1898 at the annual meeting of the Home Missionary Society in Cleveland. Among other things he said of the Mormons: "They defied settled churches and government from the first." Again: "Everywhere and always the women are the bulwarks of the church—they have laid their hearts in the dust for men to trample because they thought they were aiding the Kingdom of God. What more could a woman do than to go to the stand of a court and because the priesthood said to her polygamy must not be confessed, say she did not know who was the father of her child?"

Mr. Reed Smoot is an "apostle" of such a condition in direct line with the presidency. In refusing a seat in the Senate to this apostle, the decision of Judge Anderson, who refused citizenship to one John Moore, a Mormon, is in point. After shocking disclosures had been made about the Endowment House, the judge said: "The evidence in this case establishes unquestionably that the teachings, practices and aims of the Mormon church are antagonistic to the government of the United States, utterly subversive of good morals and well being of society; that its members are animated by a feeling of hostility toward the government and its laws, and, therefore an alien who is

a member of said church is not a fit person to be made a citizen of the United States."

If Mr. Reed Smoot is a good man he is certainly most unfortunate in being a Mormon. That one fact should keep an honest man from seeking the highest representative gift of the people. When asked if he believed or disbelieved in polygamy he refused to reply. What would we think of the fitness of a Chicago man for the Senate who would not commit himself with reference to so degrading a crime as plurality of wives?

CHAPTER I.

THE MORMON MENACE.

"Whatever answers to the demands of nature, whether good or bad, is so far sure of acceptance among mankind." No matter how monstrous the pretentions of a leader or how absurd his teachings he will always have a following if nature's demand is met. The love of the miraculous is deeply seated in man, credulity is inherent in his very being. He will believe what he wishes to be true and will close his eyes against all arguments to disprove his belief.

Of the truth of this position, Mormonism is perhaps the most conspicuous example. Rioting and murders were the accompaniments of its early history. Its followers were driven from state to state. Their chief prophet, Joseph Smith, revered as a martyr was slain in cold blood. The catalogue of the articles and books against Mormonism far exceed the seventy-five pages of brevier type required for the names of the works against Methodism, according to the most eminent biographer of John Wesley. Yet for seventy years, Mormonism has existed and still exists as a powerful religious and political system.

The success of Mormonism, in the estimation of many persons, has justified the means of obtaining it. In that of others the means have sanctified the success.

A class of semi-apologists for the prevalence and power of this unique institution, has arisen of late among non-Mormons. The Rev. H. R. Haweis claimed a few years ago in the Contemporary Review, that the Mormons were ridiculed for their superstitions, but chiefly persecuted for their virtues, because they were at Independence (Mo.) and Nauvoo (Ill.), advanced abolitionists and spiritualists. He overlooks the fact, which is more fully dwelt upon in the subsequent pages of this book, that those who had been the most ardent supporters of Joseph Smith in Nauvoo, among them General Bennett, who commanded the Nauvoo Legion, came out from the prophet's ranks and openly denounced him and many of his associates for their grossly immoral practices.

Haweis thinks that an interpretation of Smith's claims may be found in the teachings of modern psychology in its bearing upon the occult. He claims that the young seer was the subject of abnormal influences and auto suggestions; that his mother was always seeing visions, dreaming dreams, singing psalms and telling fortunes. Hence Joseph believed himself to be a prophet and in possession of divine gifts.

Miss Lily Dougall, in the preface of her story, "The Mormon Prophet," holds that Joseph could not have been a deliberate hypocrite or he could not have endured the persecutions he suffered, and that the earnest men who constituted the rank and file of his early following could not have so long been deceived by him. She believes that "he was genuinely deluded by the automatic freaks of a vigorous but undisci-

plined brain," and that yielding to these he became confirmed in his hysterical temperament, which adds delusion to self-deception and half unconscious fraud.

But are we to ignore the facts in the case? Unless evidence of the most conclusive character is to be pronounced utterly untrustworthy, there was no "half conscious fraud" in the genesis of Mormonism, but downright conscious fraud, and Joseph was one of the greatest impostors of history.

"That he knew himself to be a deceiver can hardly be questioned; yet under all quackery there usually lies a stratum of self-deception."

His mother was a fortune-teller. One who knows her well describes her as follows:

"She looked very vulgar. She was full of low cunning; no trick was too mean for her to make a little money. You could not believe a word of what she said. Everybody's opinion of her was that she was a thorough liar." Both parents were ignorant and superstitious. It is said that "lying was as natural to them as drinking water."

They became followers of a Mr. Wingate, who claimed to be able, by the use of an instrument called "St. John's Rod," to discover gold, silver, currents of water under ground and medical roots and herbs, and to cure all kinds of diseases. His disciples talked much about the "Lost Ten Tribes of Israel," and promised a gathering of the people of God and a "Latter Day Glory," far exceeding the glory of former days.

The whole movement proved to be a swindle. The leader was arrested and the movement failed. The birth of Joseph Smith occurred while this movement

was at its height, and while his mother was a member of it.

The boy had but a smattering of what was then called schooling. He read very few books and these of the vicious sort. His favorites were the lives of robbers and pirates, such as the "Life of Stephen Burroughs," and the pirate Captain Kidd. The inheritance of bad blood and the impression of such baleful literature developed an imagination which teemed with fraudulent schemes, even in the years of boyhood."—*The Mormon Delusion*, p. 13.

The testimony is overwhelming regarding the untrustworthiness of the whole Smith household and their associates.

AFFIDAVITS MADE BY FIFTY-ONE RESIDENTS OF PALMYRA AND VICINITY.

Palmyra, December 4, 1833.

"We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying, that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects, spent much of their time in digging for money which they pretended was hid in the earth; and to this day, large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, Senior, and his son Joseph, were in particular considered entirely destitute of moral character, and addicted to vicious habits.

"Martin Harris was a man who had acquired a handsome property, and in matters of business his word was considered good; but on moral and religious subjects, he was perfectly visionary—sometimes advocating one sentiment, and sometimes another. And in reference to all with whom we were acquainted, that have embraced Mormonism from his neighborhood, we are compelled to say, were very visionary, and most of them destitute of moral character, and without influence to this community; and this may account why they were permitted to go on with their imposition undisturbed. It was not supposed that any of them were possessed with sufficient character or influence to make anyone believe their book or their sentiments, and we know not of a single individual in this vicinity that puts the least confidence in their pretended revelations.

"George N. Williams, Clark Robinson, Lemuel Durfee, E. S. Townsend, Henry P. Alger, N. H. Beckwith, C. E. Thayler, Philo Durfee, G. W. Anderson, Giles S. Ely, H. P. Thayer, R. W. Smith, L. Williams, Pelatiah West, Geo. W. Crosby, Henry Jessup, Levi Thayler, Linus North, R. S. Williams, Thos. Rogers, 2d; P. Sexton, Wm. Parke, M. Butterfield, Josiah Francis, S. P. Seymour, Amos Hollister, D. S. Jackways, G. A. Hathaway, John Hurlbut, David G. Ely, H. Linnel, H. K. Jerome, Jas. Jenner, G. Beckwith, S. Ackley, Lewis Foster, Josiah Rice, Hiram Payne, Jesse Townsend, P. Grandin, Richard Clark, L. Hurd, Th. P. Baldwin, Joel Thayer, John Sothington, E. D. Robinson, Durfey Chase, Asahel Millard, Wells Anderson, A. Ernsworth, Israel F. Chilson."

AFFIDAVITS MADE BY ELEVEN RESIDENTS OF MANCHESTER AND VICINITY.

Manchester, November 3, 1833.

"We, the undersigned, being personally acquainted with the family of Joseph Smith, Senior, with whom the celebrated Gold Bible, so-called, originated, state: That they were not only a lazy, indolent set of men, but also intemperate; and their word was not to be depended upon; and that we are truly glad to dispense with their society.

"Pardon Butts, A. H. Wentworth, Warden A. Reed, Moses C. Smith, Hiram Smith, Joseph Fish, Alfred Stafford, Horace N. Barnes, James Gee, Silvester Worden, Abel Chase."

Willard Chase made affidavit before Judge Smith as follows: That I have regarded Joseph, Jr., from the time I became acquainted with him, as a man whose word could not be depended on. After the family became Mormons, their conduct was more disgraceful than before. Although they left this part of the country without paying their just debts, yet their creditors were glad to have them do so rather than to have them stay.

Parley Chase affirms: I was acquainted with the family of Joseph Smith, Sr., both before and since they became Mormons, and state that no one of the male members of the Smith family are entitled to any credit whatever. They were lazy, intemperate, and worthless men; very much addicted to lying. In this they frequently boasted their skill. Digging for money was their principal employment. In regard to their Gold Bible speculation, they scarcely ever told two stories alike.

Joseph Capron testified that: The whole object of the Smith family appeared to be to live without work. While digging for money, they were constantly harrassed by creditors who are still unpaid.

Henry Harris testifies that: The character of Joseph Smith, Jr., for truth and veracity, was such that I would not believe him under oath. I was once on jury before a justice's court, and the jury could not and did not believe his testimony to be true.

Levi Lewis testifies that: He knows Smith to be a liar; that he saw him intoxicated at three different times while pretending to translate the Book of Mormon; that he has heard him say adultery was no crime.

Barton Stafford, on oath before Judge Baldwin, testified: Joseph Smith, Sr., was a noted drunkard; most of his family followed his example, especially Joseph Smith, Jr., the prophet, who was much addicted to intemperance. He got drunk in my father's field, and when drunk would talk about religion.

Thurlow Weed says: With my knowledge of Joseph Smith and one of his first followers, Phelps, a Canandaigua printer, it has been for more than half a century the occasion of surprise and regret that such vulgar impostors should have obtained a following, which is even now drawing proselytes by the thousand from Europe.—*N. L. O. M. Introduction.*

Here are positive statements made by men who knew Smith well; who had known him long; who had no motive to exaggerate. They are not bare assertions uttered without thought, and repeated without exactness, but deliberate, written affidavits. No at-

tempt has been made to meet them, only to cry persecution and run away. To cry persecution is not to answer grave accusations. To run away is to tacitly admit, if not the direct charge, certainly their inability to refute it.

"We are bound in all honesty to believe these solemn assertions of over seventy well-known and well-reputed men. To believe them is to reject Smith. To commence God's work of salvation on the earth, required His Son, Jesus Christ, and the New Testament of his blood. God would not select such a work as the Book of Mormon to continue the object that needed His Son to commence. He would neither select a work, nor choose such a man to introduce it. nor in such a manner."—*M. Hyde*, p. 245-47.

The Rev. Edmund B. Fairfield, D. D., LL. D., of Oberlin, Ohio, was president of a Michigan college in 1850. In August of that year he spent a vacation in the immediate vicinity of Palmyra and Manchester, N. Y., the region to which Smith's parents had removed from Vermont in 1815, bringing with them their son, then ten years old.

President Fairfield was exceedingly anxious to get at the truth regarding young Smith, feeling that it was possible that injustice might have been unintentionally done him by even this large number of citizens. He took particular pains in his investigation, consulting several ministers of different denominations and prominent men as to the best method to be pursued. Three men were mentioned to him who had been intimately acquainted with Smith from the age of ten to twenty-five and upward. Had Smith lived he would have been at that time (August, 1850)

almost forty-five years old. These men were about the same age. They were recommended to Dr. Fairfield as persons universally respected for their intelligence, truthfulness and high moral character. Two of them were in good standing in Christian churches. They had possessed every opportunity of intimate acquaintance with Joseph, whom they invariably spoke of as "Jo."

They were asked what were the chief characteristics of the young man. They said:

"He never seemed to recognize the difference between what was true and what was false. He was a romancer, told a lot of stuff in which he knew there was not a word of truth. Nobody ever believed anything on his unsupported statement. The general remark was: 'Joseph Smith is simply a notorious liar.'" Again, he was very vain of his notoriety, although it was that of a notorious liar. Indeed, he had no conscience. We never knew another person so utterly destitute of conscience as he was. Then they said he was a trickster, and gave as an illustration the genesis of the famous "Golden Bible." One day he told us that his "Daddy" and "Mammy" were very ignorant and superstitious and that he was going to play a trick upon them. He said he would fill a little box with sand and set it on the hearth in the spare room (it was summer), and lay a cover loosely on it in such a way that he would know whether or not it had been touched. Then he would tell them that He (the Lord) had given him a revelation of a most solemn character on metal plates in that box, and that no one but himself could see one of the plates and

live. "And you may be sure," he affirmed, "that the old folks won't dare to touch it." They did not touch it, and young Smith never enlightened them about the mysterious plates. This trick was played several years before the finding of the Book of Mormon.

These neighbors said further, that the thing for which Smith was most notorious was his vulgar speech and his low life of unspeakable lewdness.

The claim that Joseph Smith believed that he discovered by angelic communication the Mormon Bible and himself to be the "Lord's anointed," is fully answered by his deliberate jumbling of characters represented as inscribed on the "Golden Plates," which Prof. Anthon pronounced to be an indiscriminate commingling of Egyptian, Chaldaic, Assyrian and Arabic letters and figures from which no meaning whatever could be extracted.

What sane person can believe that this man really believed that a glorious angel came from God and revealed to him the hiding place of these golden plates, suggestive of the trick he had played years before on his "Daddy" and "Mammy," that in 1829 John the Baptist appeared to him, and shortly afterwards the Apostles Peter, James and John. Three of the witnesses who had declared that an angel came down from heaven and showed them the golden plates were afterwards expelled as apostates from the Mormon church.

If it was not the specific manuscript of Solomon Spaulding which was supposed to be the original of the Book of Mormon, it might have been some other of this Presbyterian minister's religious romances,

which he was so fond of writing. Any angel writing such a book under an earthly *nom de plume* would not find a publisher on either side of the Atlantic to invest a dollar in such literary trash.

Mormonism was thus founded in the grossest deception, but was received by undisciplined minds at a time when religious crazes and credulities were markedly rife in many portions of the country.

It was the baleful expression of the peculiar tendencies which were expressed by Shakerism, Millerism, and many kindred sects which then took their rise. It has been developed by able and unprincipled leaders who have played upon the passions, superstitions and selfishness of their followers, until it has become the ulcer of the Republic.

CHAPTER II.

JOSEPH'S HISTORY.

We give a brief extract from the History or Autobiography of Joseph Smith to show from his point of view his parentage; also when, where, and how he learned of "his call to the work of God":

"I was born in the year of our Lord 1805, on the 23d of December, in the town of Sharon, Windsor county, state of Vermont. My father, Joseph Smith, Sr., left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the state of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family consisted of eleven souls, namely: my father, Joseph Smith; my mother, Lucy Smith (whose name previous to her marriage was Mack, daughter of Solomon Mack); my brothers, Alvin (who is now dead), Hyrum, myself, Samuel Harrison, William, Don Carlos, and my sisters, Sophronia, Catherine and Lucy.

"Some time in the second year after our removal to Manchester, there was, in the place where we lived, an unusual excitement on the subject of religion. . . I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely; my mother,

Lucy; my brothers Hyrum, Samuel Harrison, and my sister, Sophronia.

"During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but, though my feelings were deep and often pungent, still I kept myself aloof from all those parties; though I attended their several meetings as often as occasion would permit.

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter, and fifth verse, which reads: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at last came to the determination to 'ask of God,' concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. So, in accordance with this, my determination to ask God, I retired to the woods

to make the attempt. It was the morning of a beautiful clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me, and at the moment when I was ready to sink into despair and abandon myself to destruction; not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being—just at this moment of great alarm I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: 'This is my beloved son; hear him.'

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might

know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—for at this time it had never entered my heart that all were wrong—and which I should join. *I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; 'they draw near with me with their lips, but their hearts are far from me; they teach for doctrine, the commandments of men; having a form of godliness, but they deny the power thereof.' He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time.*

"I continued to pursue my common avocations in life until the 21st of September, 1823, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

"During the space of time which intervened between the time I had the vision and the year 1823—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded, to have endeavored in a proper and affectionate manner to have reclaimed me—I was left to all kinds of temptations; and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the

corruption of human nature; which, I am sorry to say, led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned 21st of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before Him; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all the people. He said that there was a book deposited, written upon gold plates, giving an account of the former

inhabitants of this continent and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants; also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book," etc., etc.

Let us analyze these and other statements of the prophet.

Joseph Smith, born in 1805, sees an angel in 1820, who tells him his sins are forgiven. In 1823 he sees another angel, who tells him of the existence of certain plates, their locality, and his destiny to obtain, translate, and publish them. Next morning, 22nd September, 1823, Smith goes to the place, has a look into the stone box containing them, again sees the angel, endures a conflict with the powers of darkness, receives much instruction, and is finally commanded to cover up the box for four years. On the morning of 22nd September, 1827, he goes to the box in the hill and obtains the plates with the "Urim and Thummim," and commences the translation. Now what does he see? The plates, about 7 by 8 inches large, and about 6 inches thick; besides these there were the "Urim and Thummim, two white stones set in the rim of a bow," and "a brass breastplate worn by the ancients." This is the first statement with regard to the matter. On page 189 of Smith's Revelations (Doctrines and

Covenants) is another statement in which "the sword of Laban and the brass director of Nephi" were added to the list. Which is true? If he only saw the plates, interpreters and breastplate, as he said he did in his early statements, how comes he to change it two years afterward?

Another serious discrepancy occurs as to this Urim and Thummim. In the Book of Mormon there are two mentioned. One, p. 522, is possessed by Jared's brother, who seals them up with his plates and hides them. These plates and interpreters, according to the Book of Mormon, have never been found. Ether, the last surviving descendant of Jared's company, engraves a succinct history of his forefathers on twenty-four golden plates and dies, p. 549. These plates of Ether are found by the people of Limbi, about 120 years B. C., p. 161. With these plates was brought the breastplate referred to, but with them neither the plates of Jared's brother nor his interpreters. They have not been found. Besides these, there is another pair of interpreters, possessed by one Mosiah, who declares he received them, they "having been handed down from generation to generation," p. 204.

All that Mosiah knew about Jared was by means of Ether's plates of gold which he interpreted by his two interpreters. The interpreters of Mosiah were handed down to Mormon. If the Book of Mormon be true, these must be the interpreters Smith obtained, but in his Revelation, p. 189, two years after, he says, "they were those given to Jared's brother." Here is a palpable contradiction between

Smith in the Book of Mormon and Smith in the Doctrines and Revelations, and by the first law of evidence he should be rejected.

Not only has Smith contradicted himself in his own works, but still more extensively in the statements he has made to his companions and neighbors; many of these have testified to such contradictions.

Peter Ingersol, one of Smith's most intimate friends, makes affidavit and says "that Smith told me the whole affair was a hoax, that he had no such book, and did not believe that there was such a book in existence; but, says he, as I have got the damned fools fixed, I shall carry out the fun."

Willard Chase testifies that "Smith came to me, wanting me to make a chest to put his Gold Bible in, and promised me a share in the book to do so. He told me he was commanded to keep it two years without letting it come to the eye of any one but himself."

Isaac Hale, Smith's father-in-law, also affirms: "I asked Smith who was to be the first one to see the book of plates? He said it was a young child."

Rev. N. C. Lewis testifies that "Smith told me he was commanded to exhibit the plates to all the world at a certain time then about eighteen months distant, and promised that I should see the plates. When the time came, he said he had been deceived."

Henry Harris testifies that "Smith told me that he could not obtain the plates until he was married, and that no one was to see them but himself and wife."

Levi Lewis testifies that "Smith told me that God had deceived him, and that was the reason he did not show them."

Alva Hale testifies that Joseph "promised me that I should see the plates, and appointed a time; but when it came, appeared angry, and refused to keep his word."

Sophia Lewis testifies that she "heard Smith say the book of plates could not be opened by another person than his first-born, which was to be a male; and that she was present at its birth, and that it was still-born and much deformed."

The question is, are these deponents to be believed? Either they are perjurers, or Smith is an impostor. These, one, Smith's father-in-law, are parties well known and respected where they lived. They are perfectly disinterested. Its success would cost them nothing. Had they been disposed to assist in the imposture, they could have made a great deal. Although testifying to additional circumstances, they all confirm each other's statements. Either they are all perjurers, or they all tell the truth.

The above are but a selection from many. The Smiths never could, and did not, oppose to these affidavits anything but a bare denial, but moved out of that part of the country, where they could obtain no converts. They must be believed; Smith did contradict himself, and should therefore be rejected.

In 1823 Smith disinters the box, looks into it, covers it up, and leaves it for four years. When he first visited it, "the crowning top of the box was visible from the road, though not sufficiently so to

attract the attention of the traveler unless previously directed to it." It was thus in 1823. After the snows and rains of four winters such a box would be quite bare, and would have been inspected and robbed. To say that God should act thus in preserving "His holy word" is ridiculous and improbable.

Smith avers that after receiving these plates, etc., he was "waylaid by two ruffians, one armed with a club; still keeping the plates, etc., concealed, he beats them off, runs from them, and arrives at his father's house, a two miles' run, before them." (Smith's Autobiography.) This may appear a small feat till we remember what he had to carry. "The plates of gold measure 7x8 inches, and 6 inches thick, and are fastened through the back edge with three rings." A box of tin, 10x14, and 3 inches deep, weighs about 125 lbs. gross. The box may weigh 10 lbs., leaving the net weight of tin 115 lbs. Now 10x14x 3 : 115 : : 7x8x6 : 92 lbs. Had these gold plates been tin they would have weighed about 90 lbs. But the relative weight of tin and gold is as 19.25 to 7.58. So that 7.58 : 19.25 : : 92 : 220.44. Hence this mass of gold plates, as they were not so compactly pressed as boxed tin, would have weighed nearly 200 lbs. Besides these plates, he had, according to his third story, a breastplate of brass, Laban's sword, the crystal interpreters, the "brass ball with spindles" director of Lehi. Yet he packs this horse load, keeps these large and awkward-shaped things completely concealed, and, at the same time, beats off and outruns two empty-handed men a distance of

two miles. Statements must be probable, and, therefore, these ought to be rejected.

See *Mormonism* (Hyde), p. 240-44.

A. E. D. DeRupert says: "I would very much like to see those plates. Where are they? Can they be found in the Tabernacle, where they should very naturally have been placed amongst other relics? They are not there. Perhaps President Taylor has them in his house? No. Have they been buried in a secluded spot, consecrated by the church, and known only to its dignitaries? No. Were they destroyed at the burning of the Tabernacle at Nauvoo? No. They might have been lost by some of the elders, intrusted with their care, in their frequent and precipitated flight? No; for they would have been found. Such valuable records could not have been lost or burned or voluntarily destroyed. The Mormons must have kept them as a living proof of the authenticity of their Book of Mormon. No, they have not been preserved. They are nowhere to be found, and the saints don't seem to care anything about the matter.

The time of the discovery of the plates is not obscured by the shadows of centuries; it is contemporaneous; it is but fifty-seven years since, and not a piece as large as a pin's head of the famous plates has been preserved!

Joseph Smith settles the mystery in the eyes of his deceived followers by saying that he gave the plates back to the angel after he had translated them. But this way of disposing of so important a question is not at all satisfactory to the Gentiles.

An angel gives a book to Joseph Smith, half of which is sealed and the other half unsealed, for the purpose of having the unsealed part translated, and that only. Now, why in the name of sense did the angel give that sealed part of the book to Smith if he did not wish to have it translated? Smith could do nothing with it unless to carry it about for three years and keep a constant watch over it, for the mob wanted to steal it, we are informed.

An angel came down from heaven and he said unto Joseph Smith: "Here are a few hundred plates, 6x8 inches; they are covered with Egyptian characters. I wish you to translate half of them. You know nothing of Egyptian, but I will tell you what it all means, so proceed." Smith did proceed, and it took him three years to write under the dictation of his heavenly tutor, some eight hundred pages of common-sized note paper. This delay was caused, Smith says, by the want of trustworthy persons to do his writing. Then he did not do his own writing? And why not, if he could write? He tells us that he copied the characters from the plates and then translated from this copy to some one who faithfully wrote down the version. Why did he not translate from the plates and write his own translation? This was the proper and only way to save time and much useless trouble; for the "prophet" informs the reader that a man named Harris, who had volunteered to write for him, stole a part of his copy which was "never recovered or obtained back," and that in consequence of this the translation was for "a long time stopped."

Why Smith should have stopped translating because his copy was stolen, when he had the plates from which the copy was made, does not appear quite clear to my mind.

An angel leaves the blue vault above for the earth below, and he brings with him some plates covered with mysterious characters which he wants Smith to translate, and enjoins him in the meantime not to let any one see the precious plates. Yet while the plates are in the possession of Smith the angel himself shows them to three men who solemnly testify "that an angel of God came down from heaven and brought the plates" with him, which he laid before their eyes.

Let us see. The angel gives the plates to Joseph Smith, and while they are still in the hands of Smith he brings them down from heaven and exhibits them "before the eyes" of Brother Cowdery & Co. There must have been two editions of the plates!

The singularly good-natured angel again allowed Smith to show the plates to eight more men. These eleven men are the only persons who are said to have seen the plates, and they were co-workers of Smith. The wife of the "prophet" never saw them, either. A package of plates 6x8 inches, and some seven inches in thickness, weighing perhaps fifty pounds, and which everybody was anxious to see, remained over three years in Smith's house, which must have been small and scantily furnished, for he "was very poor," and his wife never saw these plates! Truly she was a model woman, that wife of Smith. She, instead of Eve, ought to have been Adam's wife."—*Californians and Mormons. New York, 1881.*

CHAPTER III.

CHRONOLOGICAL HISTORY OF MORMONISM.

1805.—December 3. Joseph Smith, Junior, born at Sharon, Windsor County, Vermont.

1815.—April. His father and family remove to Palmyra, Wayne County, New York.

1820.—March. Many revivals of religion in Western New York, and Smith's mind becomes disturbed. Under the preaching of Rev. Mr. Lane he becomes partial to the Methodists.

April. Smith pretends to receive his first vision while praying in the woods. He asserts that God the Father and Jesus Christ came to him from the heavens; and, like Mohammed's Gabriel, told him that his sins were forgiven; that he was the chosen of God to reinstate his kingdom, and re-introduce the gospel, that none of the denominations were right, etc.

1823.—September 21. Smith proved forgetful of his pretended revelation and swore, swindled, lied, and got drunk as formerly, but says that an angel came to him while in bed and told him of the existence and preservation of the history of the ancient inhabitants of America, engraved on plates of gold, and directs him where to find them.

September 22. Goes as directed and discovers them in a stone box, in a hillside between Manchester and Palmyra, Western New York. He attempts to take them, but is prevented. The devil and angels contend about him; devil is whipped and retreats; he receives many instructions from the angel and begins preparing himself for his future.

1827.—January 18. Smith married to Miss Emma Hale, afterward "Lady elect of the Church."

1827.—September 22. Receives the "plates" from the hands of the angel.

1828.—July. Translation is suspended, in consequence of the stealing by Mrs. Martin Harris of one hundred and eighteen pages of MS., which have never been replaced.

1829. Translation recommenced, Oliver Cowdery acting as clerk.

May 5. Smith pretends that John the Baptist came and ordained Cowdery and himself "priests," and commanded them to "baptize and afterward re-ordain each other."

1830.—Smith is ordained Apostle by Peter, James and John.

April 6. The Mormon Church organized at Manchester, New York, and consisted of J. Smith, sen., Hiram and Samuel Smith, O. Cowdery, Joseph Knight, and J. Smith, jun., Martin Harris, one of the witnesses, not being among them.

1830.—June. First conference at Fayette, New York.

August. Parley P. Pratt and Sidney Rigdon converted to Mormonism.

December. Smith is visited by Rigdon.

1831.—January. The Church commanded to move to Kirtland, Ohio, where Rigdon had a body of persons converted to Mormonism as a nucleus.

May. The Elders sent out by twos to preach.

June 7. The first endowment given. Elders much disappointed in their expectations. Many ordained and sent out to preach. New branches growing up rapidly.

June 18. Smith and party start for Missouri to search for a location for "Zion."

August 3. Zion determined to be in Independence, Jackson County, Mo. Smith dedicates the "Temple Block," names the place "The New Jerusalem," and returns to Kirtland.

August 27. "The Kirtland Safety Society Bank," store, mill, and other mercantile operations commenced by Smith.

1832.—February 16. Smith and Sidney Rigdon pretend to see in a vision the whole destiny of man, and his different degrees of glory and punishment.

March 22. Smith mobbed, tarred and feathered for dishonorable dealing.

April 2. Smith visits Jackson county, Mo., where matters are in disorder, the saints by their boasts and threats enraging the old citizens. The "Church" members quarrel among themselves about the communism that Smith had attempted to establish.

1833.—March 8. The first presidency organized by the appointment of Sidney Rigdon and Frederic G. Williams as Smith's counselors.

July 23. The foundation of Kirtland Temple laid by Smith. The mob at Independence, Jackson county, Mo., rises against the Mormons, and extort a promise that half shall leave by January and all by April, 1834.

October 30. The mob destroys ten Mormon houses. Two of the mobbers are killed by the Saints. This was the first blood shed, and the Mormons shed it.

November. The Mormons fly from Jackson, and are kindly received in Clay county, Mo.

1834.—February 20. Smith goes with companies from Kirtland, Missouri, to the relief of the Saints, organizes a small army and begins to dream of physical conquest and temporal sovereignty.

May 4. Mormon Church first called "The Church of Jesus Christ of Latter-Day Saints" by Sidney Rigdon at a convention at Kirtland.

July 9. Smith returns to Kirtland, where his presence began to be needed.

1835. February 14. The first quorum of the Twelve Apostles ordained at Kirtland, among them Brigham Young and Heber C. Kimball. Classes of instruction and School of Prophets commenced. Sidney Rigdon delivers six lectures on Faith, generally attributed to J. Smith, being unaccredited to their author, and bound in the book of Smith's Revelations (Doctrines and Covenants).

1836.—March 27 The Kirtland Temple, finished at a cost of $40,000, is dedicated, at which Smith pretends to see Moses, Elias and Elijah, who give him different "keys" of priesthood, which guaran-

teed to their possessors unlimited power in spiritual and temporal things.

June 29. The Mormons are requested by the citizens to move from Clay county, Mo., to Carrol, Davis and Caldwell counties, they having become impudent, encroaching and threatening. They wisely decide to move, and leave with friendly arrangements.

1837.—June 1. O. Hyde and Kimball appointed to go to England as missionaries.

November. Smith's Kirtland Safety Society Bank broke, stores seized, goods sold, and himself insolvent.

1838.—January 12. Smith and Rigdon run away in the night from their creditors in Ohio, who are threatening their arrest for fraud.

March. They arrive in Missouri and begin to scatter the Saints, in order to obtain political ascendency in other counties in the State of Missouri. The citizens commence to murmur at being under Mormon rule. About this time Smith pretends to obtain a revelation from God authorizing him to practice polygamy, and begins to practice it accordingly.

July 4. Sidney Rigdon, in an anniversary oration, familiarly called by the Mormons "Sidney's Salt Sermon," threatens the Mormon enemies and apostates with physical violence.

1838.—July 4. "The Danite Band," or "United Brothers of Gideon," organized and placed under the command of David Patten, an Apostle, who assumed the alias of Captain Fearnot.

Martin Harris, Oliver Cowdery and David Whitmer, the three witnesses to the Book of Mormon, are charged with lying, theft, counterfeit coining and defamation of Smith's character, and are cut off from the Church.

Orson Hyde, Thomas B. Marsh, W. W. Phelps and many others apostatize from the faith and give evidence against Smith, accusing him of being accessory to several murders and many thefts, and of designing to rule that part of the State of Missouri, and eventually the whole Republic.

August and September. Several events occur between the mobbers and Mormons. The latter steal sixty or eighty stands of arms at Richmond and fire on the militia, mistaking them for the mob, at Crooked River, where several are shot, when the militia return the fire and David Patten is killed.

September 30. The militia, to avenge the death of their comrades, brutally attack the Mormon women and children at Hawn's Mill, shooting them down and burning the houses, and committing other barbarous atrocities on the women.

November. The Saints are kindly received at Quincy, Illinois. Smith is arrested and about to be shot by the excited military, but is handed over to the civil authorities and is subsequently released.

1839.—March 25. Brigham Young and others relay the foundation of the Temple at Independence, Jackson county, Mo.

May 9. Smith goes to Commerce, Ill., by invitation of Dr. Isaac Galland, of whom he obtains gratis a large tract of land to induce him to settle

there with the people. He accordingly receives a revelation, calls the Saints about him and sells them the town lots he had received for nothing.

September. Brigham Young, H. C. Kimball and others leave for England as missionaries; O. Hyde, although previously appointed by "revelation," not accompanying them.

October. Smith and others go to Washington to try and obtain redress from Congress for their injuries in Missouri.

5. The town of Commerce chosen a "Stake of Zion" by Smith.

1840.—April 21. Commerce changes to Nauvoo.

October 3. Mormons begin preparing to build the Temple, and petition the State Legislature of Illinois for the incorporation of Nauvoo.

1841.—February 4. Nauvoo incorporation act, passed in the preceding winter, begins to be in force. Nauvoo Legion organized. J. Smith, Lieutenant-General.

April 6. The foundation stones of Nauvoo Temple laid by Smith, with grand military parade.

1842.—May 6. Governor L. W. Boggs of Missouri shot at by Orin Porter Rockwell, with the connivance and under the instruction of Joseph Smith.

1843.—July 12. Smith pretends to have a second revelation on polygamy, in order to conciliate his first wife, who was angry with his "ladies."

1844.—February 7. J. Smith, as candidate for the Presidency of the United States, issues his address.

May 6. Smith and party destroy the material of "The Expositor." Suit against him in consequence.

July 24. The arms demanded from the citizens of Nauvoo by the Governor of Illinois.

June 27. Joseph Smith, Jr., and his brother Hiram are shot in jail at Carthage, Illinois, by a gang of Missourians.

August 15. The twelve Apostles, with Brigham Young at their head, assume the presidency of the Church, and address, as such, an epistle to the "Saints in all the world."

October 7. Brigham Young's authority is fully recognized by the majority of the Mormon people. Rigdon and all the contumacious members are cut off, cursed "and delivered to the devil to be buffeted in the flesh for a thousand years!" by Brigham.

1845.—January. Nauvoo charter is repealed by the State Legislature.

1845.—February. Brigham Young and the Mormon authorities begin to seriously contemplate a general move to the West. John Taylor, an Apostle, proposed Vancouver's Island, British America. Lyman Wight, also then an Apostle, proposes Texas. Others suggest California, then but little known. Much dissension as to locality. Some valley in the Rocky Mountains finally selected.

May. The cap-stones of the Mormon Temple laid and endowments soon after begin.

1846. January. Baptizing for the dead administered in the Mississippi River.

20. Pioneers leave Nauvoo to find some resting-place on the borders of Iowa. They select Council Bluffs.

February. Mormon companies cross the ice-covered river en route for Council Bluffs.

July. Brigham Young sells a company of his brethren as a Mexican battalion, for $20,000.

September. Nauvoo, in which many of the Mormons were remaining, besieged by a mob.

1847.—April 14. The pioneers leave their winter quarters, Council Bluffs, Iowa, for the Rocky Mountains, and by following the trail of Colonel Fremont arrive at Salt Lake.

July 23. Orson Pratt and a few arrive at the valley.

July 24. Brigham and main body of pioneers enter. This day, instead of the 23rd, is always celebrated, as a compliment to Brigham, a species of sycophancy very customary from the Mormon people to the Mormon Prophet.

1847.—December 24. Brigham Young nominated "President of the Church of Jesus Christ of Latter-Day Saints of all the World," at a special conference. He appoints Heber C. Kimball and Willard Richards as his coadjutors. N. B.—He was not the appointment of God, but the choice of the people, even by his own statement.

1848.—April 6. His appointment confirmed at the General Conference at Kanesville, Iowa.

May. The Saints start for Salt Lake City, where they arrive in the fall.

September. Some of the Mormons who had sailed from New York for San Francisco, expecting the Church to locate in California or Vancouver's Island, as first intended, came into Salt Lake Valley from the West.

1849.—March 5. Convention held at Salt Lake City. Constitution of "The State of Deseret" drafted by them and Legislature elected under its provisions.

July 2. They send delegates to Washington to present Constitution, and petition for admission into the Union as a "sovereign and independent State."

August. Captain Stansbury, Territorial Engineer, arrives to make survey of the valleys and of Salt Lake.

September 9. Bill organizing Utah Territory signed by President Fillmore.

1850. February. Brigham takes oath of office as Governor of Utah Territory and Superintendent of Indian Affairs.

April 5. Assembly met, and State of Deseret was merged into Territory of Utah.

1850.—June 5. "Deseret News" commenced under editorial charge of Dr. Willard Richards, "a prophet, seer and revelator."

September. Judges Brocchus, Day, Brandebury and Secretary Harris arrive at Salt Lake.

September 22. Judge Brocchus talks plainly to the people. Brigham threatens violence, and the Judges leave Utah.

1851.—The Salt Lake Tabernacle built.

1853.—February 14. Temple excavation commenced.

April 6. Corner stone of Temple laid.

1855.—May. Colonel Steptoe, having resigned the governorship of Utah, leaves with troops for California.

August. Judge Drummond, General Burr, Surveyor-General and other United States officials arrive at Salt Lake

1856.—February. A band of armed Mormons break into the court room of the United States District Judge and force Judge Drummond to adjourn his court sine die.

1856.—August. Colonel Steptoe and soldiers arrive in Utah.

1857.—General Burr and all the other civil officers except the United States Indian Commissioner, withdraw from Salt Lake City. The New Governor, Alfred Cumming, formerly Superintendent of Indian Affairs, goes to Utah, accompanied by Judge Eckels of Indiana as Chief Justice. With a force of 2,500 soldiers, Brigham Young calls the Saints to arms. The United States army reaches Utah in September, but a band of mounted Mormons, October 5-6, destroys a number of its supply trains and drives 800 oxen into Salt Lake City. The army, now commanded by Colonel A. S. Johnson, is compelled to go into winter quarters at Black Fork, Fort Bridges. The Mountain Meadow massacre occurs this year. Governor Cumming declares Utah in a state of rebellion.

1858.—Thomas L. Kane of Pennsylvania goes with letters of authority to Utah and persuades Young and the hierarchy to submit to Federal authority and accept a free offer of pardon on submission.

1860.—The Federal troops withdraw from the territory.

1865.—A Federal Governor again appointed.

1871.—Polygamy declared to be a criminal offense. Brigham Young is arrested, but soon released.

1877.—Brigham Young dies, leaving 19 acknowledged and many unacknowledged wives, and 56 children, and a fortune of more than two millions of dollars. George Q. Cannon succeeds to the presidency. John D. Lee executed for his part in the Mormon massacre.

1896.—Utah admitted as a State.

CHAPTER IV.

THE IMMORAL CHARACTERS OF THE MORMON LEADERS IN MISSOURI AND ILLINOIS.

Theft and robbery from Gentiles were among the chief virtues of Mormonism. In September, 1831, Joseph Smith had the following revelation: "Behold it is said in my laws and forbidden to get in debt to thine enemies, but behold it is not said at any time that the Lord should not take where he pleases and pay as seemeth good. Wherefore, as ye are agents, and ye are on the Lord's errand, whatever ye do according to the will of the Lord is the Lord's business, and he hath set you to provide for his saints in these last days that they may obtain an inheritance in the Land of Zion." (Doct. and Cov.) This revelation has been faithfully attended to, as abundant evidence goes to show. To trace the history of Mormonism from Kirtland, Ohio, to Far West and Nauvoo, and its thirty years' reign in Utah is to unfold the direful picture of these crimes. These depredations have been committed from the first under the full knowledge and sanction of the church authorities, and the booty used for the benefit of the church, as the following statements clearly show:

"Headquarters of the Militia, Employed Against the Mormons, Richmond, Nov. 10, 1838.

"To His Excellency L. W. Boggs:

"Sir:—I find, by inquiry, that of all the enormities we have heard charged against these people (the Mormons), many of which charges we looked upon as the offspring of prejudice on the part of our citizens, the half has not yet been told! There is no crime, from treason down to petty larceny, but these people, or a majority of them, have been guilty of, all, too, under the counsel of Joseph Smith, Jr., the Prophet! They have committed treason, murder, arson, burglary, robbery, larceny and perjury! They have societies formed under the most binding covenants in form, and the most horrid oaths, to circumvent the laws, and put them at defiance, and to plunder, and burn, and murder, and divide the spoils for the use of the church. This is what they call Danite Society.

"John B. Clark,
"Major-General Commanding."

M. E., p. 322.

Mrs. Pratt, wife of Orson Pratt, said: "Joseph Smith was a bad man, without doubt—wicked, sensual, devilish. I exceedingly fear and tremble for the weak and uneducated of my sex; for an unprincipled libertine, sensualist and debauchee, of such unbounded prophetic influence, in a community like this, may utterly ruin hundreds of pious, unsuspecting females, under the potent dictum of a 'Thus saith the Lord.'"

General Bennett, the commander of the Nauvoo Legion, and many other persons, men and women, who were the former intimate associates of Smith, made affidavits before the death of the prophet, regarding his truculent and lecherous life.

Martin Harris, the first scribe of the Book of Mormons, and a witness to the plate, but not one of the constituent members of the church, was afterward catalogued by the Mormons with "negroes who wear white skins, and he and his associates are so far beneath contempt that a notice of them would be far too great a sacrifice for a gentleman to make." He was consigned to the infernal regions. A document drafted by Sidney Rigdon, and subscribed by eighty-four Mormons, addressed to Oliver Cowdery, David Whitmer, John Whitmer, W. W. Phelps and Lyman E. Johnson, exhibits these witnesses and apostles and their associates to have been unmitigated scamps. Some of them were charged with being "connected with a gang of counterfeiters, thieves, liars and blacklegs of the deepest dye," and with "cheating and defrauding the saints."

Mr. Stenhouse says: "The Lord could not well have chosen a more despicable set of thieves and liars than they were—taking the testimony of their brethren as evidence. Mormonism did little for them in the way of reformation and grace. They must have been 'a hard lot' before they accepted the new revelation."

Sidney Rigdon was, after the death of Joseph Smith, charged with the determination to "rule or ruin the church." And in the language of the reporter, "Elder Young arose and delivered Sidney Rigdon over to the buffetings of Satan in the name of the Lord; and all the people said—Amen."

Parley P. Pratt, another very prominent Mormon and the author of some of their principal works, was

killed by an enraged husband for running off with his wife. Oliver Cowdery died a miserable drunkard.

And these are the men who were the founders of Mormonism. See *The Mormon Monster,* p.59-60.

Joseph Smith wrote the following letters from Springfield, Ill., to Mrs. Emiline White, whom he endeavored in vain to swerve from the path of virtue and honor:

"My Sweet Emeline:—You know that my love for you, as David said to Jonathan, is 'wonderful, passing the love of women.' And how can that be? You know it is only figurative. I mean, you have my most supreme affections. O, that I had yours as truly! May I not hope that it will be so? At all events, be my friend, my best friend. If you want anything while I am gone, call upon either of the bishops—Ninson Knight or Alansom Ripley—and show them the signature of 'Old White Hat,' and they will provide for you. Do not be afraid to receive anything from me, and these men are confidential. You need not fear to write me; and I do assure you that a few lines would be very consoling on a journey. Sign it, 'Rosanna.'

"Your humble servant,
"Old White Hat."

M. E., p. 235.

THE MOUNTAIN MEADOW MASSACRE.

Mormonism in Utah has always been associated with the Mountain Meadow Massacre, the most shocking event in its history.

The following is the confession of the chief participant in the massacre:

"My name is John Doyle Lee. I was born Sept. 6, 1812, at Kaskaskia, Randolph county, Ill. My mother belonged to the Catholic church and I was christened

in the faith. My parents died while I was still a child, and my boyhood was one of trial and hardship. I married Agatha Ann Woolsey in 1833, and moved to Fayette county, Illinois, on Sucker creek. There I became wealthy. In 1836 I became acquainted with some traveling Mormon preachers. I bought, read and believed the Book of Mormon. I sold my property in Illinois and moved to Missouri in 1837, where I joined the Mormon church and became intimately acquainted with Joseph Smith, Brigham Young and other leaders of the Church of Jesus Christ of Latter Day Saints. I was subsequently initiated into the order of Danites at its first formation. The members of this order were solemnly sworn to obey the orders of the priesthood of the Mormon church, to do any and all things as commanded. The 'Destroying Angels' of the Mormon church were selected from this organization. I took an active part as a Mormon soldier, and it was the recurring conflicts between the people and the Mormons which made Jackson county, Missouri, historic ground. When the Mormons were expelled from Missouri, I was one of the first to settle at Nauvoo, Ill., where I took an active part in all that was done by the church or city. I had charge of the construction of many public buildings there, and was the policeman and bodyguard of Joseph Smith at Nauvoo. After his death I held the same position to Brigham Young, who succeeded Joseph Smith as prophet, priest and revelator in the church. I was recorder for the quorum of seventy, head clerk of the church, and organized the priesthood in the Order of Seventy. I took all the degrees of the Endowment House, and stood high in the priesthood. I traveled extensively throughout the United States as a Mormon missionary, and acted as trader and financial agent of the church. From the death of Joseph Smith until the settlement at Salt Lake City I was one of the locating committee that selected sites for the

various towns and cities in Utah territory. I held many offices in the territory, and was a member of the Mormon Legislature, and was Probate Judge of Washington County, Utah. Immediately after Joseph Smith received the revelation concerning polygamy I was informed of its doctrines by said Joseph Smith and the apostles. I believed in the doctrine, and have been sealed to eighteen women, three of whom are sisters, and one was the mother of three of my wives. I was sealed to this old woman for her soul's salvation. I was an honored man in the church, flattered and regarded by Brigham Young and the apostles until in 1868 when I was cut from the church, and selected as a scapegoat to suffer for and bear the sins of my people.

"As a duty to myself and mankind I now confess all that I did at Mountain Meadows massacre, without animosity to any one, shielding none, and giving the facts as they existed. *Those with me at that time were acting under orders from the church of Jesus Christ of Latter Day Saints.* The horrid deeds then committed were done as a duty which we believed we owed to God and our church. We were all sworn to secrecy before and after the massacre. The penalty for giving information concerning it was death.

"As I am to suffer death for what I then did and have been betrayed by both those who gave orders and those who were the most active of my assistants, I now give the world the true facts as they exist, and tell why the massacre was committed, and who were the active participants.

"Early in the month of September, 1857, the company of emigrants known as the 'Arkansaw company' arrived in Parowan, Iron county, Utah, on their way to California. At Parowan young Aden, one of the company, saw and recognized one William Laney, a Mormon resident of Parawan. Aden and his father

had rescued Laney from an anti-Mormon mob in Tennessee several years before and saved his life. He (Laney), at the time he was attacked by the mob, was a Mormon missionary in Tennessee. Laney was glad to see his friend and benefactor and invited him to his house and gave him some garden sauce to take back to the camp with him. That same evening it was reported to Bishop (Colonel) Dame that Laney had given potatoes and onions to the man Aden, one of the emigrants. When the report was made to Bishop Dame he raised his hand and crooked his little finger in a significant manner to one Barney Carter, his brother-in-law, and one of the 'Angels of Death.' Carter, without another word, walked out, went to Laney's house with a long picket in his hand, called Laney out, and struck him a heavy blow on the head, fracturing his skull, and left him on the ground for dead. C. Y. Webb and Isaac Newman, president of the 'High Council,' both told me they saw Dame's maneuvers.

"James McGiffee, then a resident of Parowan, but who, through opposition, had been forced to leave there and is now a merchant in Pahranget Valley, near Pioche, Nev., knows these facts. About the last of August, 1857, some ten days before the Mountain Meadow massacre, the company of emigrants passed through Cedar City. George A. Smith, the first counciloг in the church and Brigham Young's right-hand man, came down from Salt Lake City, preaching to the different settlements. I at that time was in Washinton county, near where St. George now stands. He sent for me. I went to him, and he asked me to take him to Cedar City by way of Fort Clara and Pinto settlements, as he was on business and must visit all the settlements. We started on our way up through the canyon. He saw bands of Indians, and he (George A. Smith) remarked to me that these Indians, with the advantage they had of rocks, could use up a large company of emigrants, or make it very hot for them.

"After pausing for a short time, he said to me: 'Brother Lee, what do you think the brethren would do if a company of emigrants should come down through here making threats? Don't you think they would pitch into them?' 'I certainly do,' was my reply, 'and you had better instruct Colonel Dame and Haight to attend to it that the emigrants are permitted to pass, if you want them to pass unmolested.' He continued: 'I asked Isaac (meaning Haight) the same question, and he answered me just as you do, and I expect the boys would pitch into them.' I again said to him that he had better say to Governor Young that if he wants emigrant companies to pass without molestation, he must instruct Colonel Dame or Haight to that effect; for if they are not ordered otherwise, they will use them up by the help of the Indians."

The confession then tells of the councils in which the destruction of the emigrants was decreed, the gathering of the Mormon militia, and the siege down to the time the treachery was decided upon, and continues as follows:

"The plan agreed upon was to meet them with a flag of truce, tell them that the Indians were determined upon their destruction; that we dare not oppose the Indians, for we were at their mercy; that the best we could do for them (the emigrants) was to get them and what few traps we could take in wagons, to lay their arms in the bottom of the wagon, cover them up with the bed clothes, and start for the settlement as soon as possible, and to trust themselves in our hands. The small children and wounded were to go with the two wagons and the women to follow the wagons, and the men next, the troops to stand in readiness on the east side of the road to receive them. Shirtz and Nephi Johnson were to conceal the Indians in the brush and rocks till the company were strung out on

the road to a certain point, and at the watchword, 'Halt, do your duty,' each man was to cover his victim and fire. Johnson and Shirtz were to rally the Indians and rush upon and dispatch the women and larger children.

"It is most likely these two Mormons were with the Indians who directed the attack at the camp. It was further told the men that President Haight said that if we were united to carrying out the instructions we would receive 'a celestial reward.'

"I said I was willing to put up with a less reward if I could be excused. I asked, 'How can you do this without shedding innocent blood?' Here I got another lampooning for my stubbornness and disobedience to my priesthood.

"I was told that there was not a drop of innocent blood in the whole company of emigrants, and was also referred to the gentile nation who refused the children of Israel passage through their country when Moses led them out of Egypt—that the Lord held that crime against them; and that when Israel was strong, the Lord commanded Joshua to slay the whole nation, men, women and children. 'Have not these people done worse than that to us? Have they not threatened to murder our leaders and prophets? And have they not boasted of murdering our patriarchs and prophets, Joseph and Hyrum? Now talk about shedding innocent blood.'

"They said that I was a good, liberal, free-hearted man, but too much of this sympathy would be always in the way; that every man now had to show his colors; that it was not safe to have a Judas in camp. Then it was proposed that every man who would not keep a close mouth, they wanted to know it then. This gave me an understanding what I might expect if I continued to oppose them. Major Higbee said: 'Brother Lee is right. Let him take an expression of the people.' I knew I dare not refuse, so I had every

man speak and express himself. All said they were willing to carry out the counsel of their leaders; that the leaders had the spirit of God, and knew better what was right than they did."

The massacre is then related in detail, down to the time when the wounded in the wagons were killed, after which the confession continues:

"At this moment I heard the screams of a child, looked up, and saw an Indian have a little boy by the hair of his head, dragging him out of the hind end of the wagon, with a knife in his hand, getting ready to cut his throat. I sprang for the Indian, with my revolver in hand, and shouted at the top of my voice, 'Arick, coma, cot too sooet,' (stop you fool). The child was terror stricken. His chin was bleeding. I supposed it was the cut of a knife, but after learned that it was done on the wagon-box, as the Indian yanked the boy down by the hair of the head.

"I no sooner rescued this child than another Indian seized a little girl by the hair. I rescued her as soon as I could speak. I told the Indians they must not hurt the children—that I would die before they should be hurt; that we would buy the children from them. Before this time the Indians had rushed up around the wagons in quest of blood, and dispatched the wounded men.

"I got up, saw the children, and among the others the boy who was pulled by the hair of the head out of the wagon by the Indian and saved by me. That boy I took home and kept until Dr. Forney, government agent, came to gather up the children and take them East. He took the boy with the others. The boy's name was Fancher. His father was captain of the train. He was taken East and adopted by a man in Nebraska named Richard Sloan. He remained East several years and then returned to Utah, and is now a

convict in the Utah penitentiary, having been convicted the past year for the crime of highway robbery. He was well known by the name of 'Idaho Bill,' but his true name is William Fancher. His little sister was also taken East, and is now the wife of a man working for the Union Pacific Railroad company, near Green River."

Lee then proceeds to tell of his visit to President Young, as follows:

"Some two weeks after the deed was done Isaac C. Haight sent me to report to Governor Young in person. I asked him why he did not send a written report. He replied that I could tell him more satisfactorily than he could write, and if I would stand up and shoulder as much of the responsibility as I could conveniently it would be a feather in my cap some day, and that I would get a celestial salvation, but the man that shrunk from it now would go to hell. I went and did as I was commanded.

"Brigham asked me if Isaac C. Haight had sent a letter to him. I replied, 'Not by me, but he wished me to report in person.' 'All right,' said Brigham. 'Were you an eye witness?' 'To the most of it,' I replied.

"Then I proceeded and gave him a full history of all, except that of my opposition. That I left out entirely. I told him of the killing of the women and children and the betraying of the company; that, I told him, I was opposed to, but I did not say to him to what extent I was opposed to it, only that I was opposed to shedding innocent blood.

"'Why,' said he, 'you differ from Isaac (Haight), for he said 'there was not a drop of innocent blood in the whole company.' When I was through he said it was awful: that he cared nothing about the men, but the women and children were what troubled him.

"I said, 'President Young, you should either release these men from their obligation or sustain them when

they do what they have entered into the most sacred obligations to do.' He replied, 'I will think over the matter and make it a subject of prayer, and you may come back in the morning and see me.' I did so.

"In the morning he said, 'John, I feel first rate. I asked the Lord if it was all right for the deed to be done, to take away the vision of the deed from my mind, and the Lord did so, and I feel first rate. It is all right. The only fear I have is of traitors.'

He told me never to lisp it to any mortal being, not even to Brother Heber. President Young had always treated me with the friendship of a father, and has sealed several women to me since, and has made my home his home when in that part of the territory until danger threatened him.

"This is a true statement according to my recollections. This statement I have made for publication after my death, and have agreed with a friend to have the same published with many facts pertaining to other matters connected with the crimes of the Mormon people under the leadership of the priesthood, from a period before the butchery of Nauvoo to the present time, for the benefit of my family, and that the world might know the black deeds that have marked the way of the Saints from the organization of the Church of Jesus Christ of Latter Day Saints to the period when a weak and too pliable tool lay down his pen to face the executioner's guns for a deed which he is not more guilty of than others who to-day are wearing garments of the priesthood and living upon the 'tithing of a deluded and priest-ridden people.' My autobiography, if published, will open the eyes of the world to the monstrous deeds of the leaders of the Mormon people, and will also place in the hands of the attorney for the government the particulars of some of the most blood-curdling crimes that have been committed in Utah, which, if properly followed up, will bring

many down from their high places in the church to face offended justice upon the gallows. So mote it be."

JOHN D. LEE.

Dr. O. W. Nixon says: "Why this autobiography has never been seen by the public is easily understood. It was in the hands of the Mormons, and they had good reason for its suppression. When Judge Boreman passed sentence on Lee, under the statute law of the territory, he gave the criminal the privilege of choosing between beheading, hanging, or being shot. Lee promptly decided to be shot. The judge then sentenced him to be shot on the 26th day of January, 1877, between the hours of 10 a. m. and 3 p. m. To enable an appeal to be taken to the Supreme Court, the date was, however, changed to March 23, 1877. The appeal failed to save him, and the day drew near. United States Marshal William Nelson conceived the justice of taking Lee to the Mountain Meadow for his execution. Justice Boreman and the newspaper reporters supposed that the execution would take place in Beaver, but the marshal and his criminal, with an armed guard were well on their way before the movement was know to the public. Having reached the scene, the marshal selected a spot for the execution about a hundred feet distant from the pile of rocks that marked the grave of the murdered emigrants. Seldom, if ever, was a criminal brought so face to face with his great crime. Lee was taken from the wagon and seated upon his coffin, and fronting the rock cairn, with five soldiers with needle guns standing forty feet distant. What realistic remembrances must have flocked to his mind amid such surroundings.

Here was the very spot where he had brained old men and helpless women! Just beyond, upon the hill, was where he had cut the throats of two beautiful young girls just budding into womanhood, even while they "held his knees and prayed for their lives to be spared." Nineteen years and six months had passed since the horrible incident, but who will not believe that every event did not burn into his brain now, as righteous and retributive justice had finally reached for him. All was now ready, and at 10:30 o'clock his death sentence was read to him and he was given an opportunity to speak. He was attended by the Rev. Mr. Stokes, and to him he confessed, what he had not before acknowledged that "I killed five of the emigrants with my own hands." He then menacingly said: "I have no favors to ask; I do not fear death. I shall never go to a worse place than this."

Hardened criminal as he was, it was easy to believe he had been experiencing in advance untold torture. He averred that "I am a firm believer in the gospel as taught in its purity by Joseph Smith," and then added, "I ask the Lord, my God, to extend his mercy to me and receive my spirit. My labors are done." The order from the marshal rang out: "Make ready, take aim, fire." The rifles spoke as one, and five bullets entered near the heart, and John D. Lee was dead, without a struggle. Thus was the great crime at Mountain Meadow avenged by the strong arm of law, nineteen years and six months after the murdered victims had been consigned to their graves. While John D. Lee was guilty and deserved his death, and had richly deserved it all the nineteen years and six

months, yet people who can weigh evidence will go on thinking, as Judge Boreman said, in sentencing Lee: "It seems to have been a vast conspiracy extending from Salt Lake City to the bloody field. The emigrants were hounded all along the line, and nowhere were citizens allowed to sell them anything to sustain life. The men who actually participated in the deed are not the only guilty parties in the slaughter which occurred nineteen years ago."

In the light of such facts, with a multitude of people yet living to testify to their truth, it would seem as if the people of Utah were in immodest haste to canonize Bishop Brigham Young among the "honored dead" in the rotunda of the National capitol, which the state of Utah has given notice she would do. Aside from all his teachings, which undermine all that is sacred in the American home, teachings and practices that would dishonor and dethrone virtue, this single act of his administration, the crime at Mountain Meadows, should make this honor to his name and memory impossible. Virtuous womanhood and honest manhood should everywhere enter protest that legislators should heed and understand.

Further Judge Goodwin says: "It is known that the murders were planned in Salt Lake City, that many of the effects of the victims were carried to that city and sold. Here in a meeting of the seventies in Salt Lake City, Brigham Young justified the massacre." (*Harper's, Oct., '81, pg. 758.*)

It became known by Mormon authorities after the execution of Lee that he had placed his confession in the hands of his attorney for publication. The "Blood

Atoners" were sent to secure it and to kill Mr. Bishop if necessary to obtain the Ms. This was prevented only by an efficient guard stationed to protect him. When the Ms. was edited and ready for the press, the Wells, Fargo & Co. Express refused it until they were furnished with an armed guard to protect them beyond the Mormon borders. (*Pref. M. U. pg. 7.*)

CHAPTER V.

THE TRUE MORMON DOCTRINE

THE PROFESSED DOCTRINE OF GOD.

Art. 1. We believe in God, the Eternal Father, and his Son, Jesus Christ, and in the Holy Ghost.

THE REAL DOCTRINE OF MANY HEATHEN GODS.

1. MANY GODS: "Are there more Gods than one? Yes, many." (Catechism, p. 13.) 2. GODS ARE POLYGAMOUS OR "SEALED" HUMAN BEINGS GROWN DIVINE: "God himself was once as we are now, and is an exalted man."—*Joseph Smith, J. of D., VI; p. 4.* "And you have got to learn how to be Gods yourselves, the same as all Gods have done before you."—*Jos. Smith, J. of D., VI, 4; Comp. 283.* "Then shall they be Gods."—*Revelation on Polygamy, P. G. P., 127.* (See under "Man," p. 10.) 3. ADAM THE GOD OF THIS WORLD: "He" (Adam) " is our Father and our God, and the only God with whom we have to do." —*Brigham Young, J. of D., I. 50.* 4. THESE GODS ARE POLYGAMOUS: "When our Father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him."—*Brigham Young, J. of D., I. 50.* 5. THEY HAVE FLESHLY BODIES: " There is no other God in heaven but that God who has flesh and bones." — *Jos. Smith, Comp. 287.*

This material God is set forth in No. 349 of a Mormon hymn book:

"The God that others worship
Is not the God for me.
He has no parts or body,
And cannot hear and see.

"Jesus Christ and the Father are two persons, in the same sense that John and Peter are two persons.. ....possessing every organ, limb, and material part that man possesses."—*Key 42.* 6. THEY HAVE CHILDREN FOREVER: "Each God, through his wife or wives, raises up a numerous family of sons and daughters.....for each father and mother will be in a condition to multiply for ever and ever."—*The Seer, I. 37.* "His chief glory will be to bring to pass the eternal life and happiness of his posterity."—*B. H. Roberts, New Witness, 462.* 7. THE HOLY SPIRIT A SUBSTANCE: "The purest, most refined and subtle of these substances (as electricity, etc.), is that substance called the Holy Spirit."—*Key 46.* 8. SUBJECT TO LAWS OF MATTER: These Gods are "therefore subject to the necessary laws which govern all matter."—*Key 44 and 46.*

AS TO SIN.

Art. 2. We believe that men will be punished for their own sins, and not for Adam's transgressions.

SIN A NECESSITY: "Adam found himself in a position that compelled him to disobey one of the requirements of God."—*J. E. Talmage, Art of F. (1899), 68.* "God's plan in relation to man was that he should fall."—*Pres. Taylor, Mediation and Atonement, 187.* "Was it necessary that Adam should partake of the forbidden fruit? A. Yes, unless he had done so he

would not have known good and evil here, neither could he have had mortal posterity.....we ought to consider the fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in his infinite wisdom. Q. Did Adam and Eve lament or rejoice because they had trangressed the commandment.....? A. They rejoiced and praised God."—*Catechism, 32, 33: Comp. 4.*

CHRIST AND THE ATONEMENT.

Art. 3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

THE MEANING OF THE ABOVE.

1. CHRIST THE SON OF ADAM-GOD AND MARY. "The Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family."—*Brigham Young, J. of D.,* I:50. 2. CHRIST A POLYGAMIST: "We say it was Jesus Christ who was married (at Cana, to the Marys and Martha) whereby he could see his seed before he was crucified."—*Apostle O. Hyde, Sermon.*

They also teach that he had many other wives, among them the women who followed him at the cross.

3. THE ATONEMENT DOES NOT SAVE SOULS: "The atonement made by Jesus Christ brought about the resurrection from the dead, and restored life."—*Taylor, M. & A., 178 (See B. of M., Alma 42:22.)* The atonement "signifies the deliverance.....of the earth and everything pertaining to it, from the power which

death has obtained over them through the trangression of Adam.....Redemption from personal sins can only be obtained through obedience to the requirements of the Gospel (Mormon ceremonies) and a life of good works."—*Comp. 8, 9.* 4. MUST BE BAPTIZED "No person who has arrived at years of accountability, and has heard the Gospel (Mormonism), can be saved without baptism."— *Mormon Catechism, 40.* "Children shall be baptized for the remission of their sins when eight years old, and receiving on of hands."—*D. & C. 68:27.* "Will all the people be damned who are not Latter Day Saints? Yes, and a great many of them, except they repent speedily."—*Brigham Young, J. of D., I:339.*

ORDINANCES, BAPTISM, ETC.

Art. 4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

EXPLANATION.

1. *Faith* is a principle of power, in fact, the foundation of the power."—Catechism, 37. 2. *Baptism for the living and the Dead.* (See under Art. 3.) "The ordinance must be performed correctly. There is but "one" baptism by Mormons.....Any other kind of baptism is spurious and of no effect.....The living may be baptized for the dead.....The place for these administrations is in a temple built to the Most High God, after the pattern revealed.....The fathers in

the spirit world look to the children in the flesh to perform for them the works which they are unable to attend to while in the body."—*Mor. Doc. 38, 40.* "All the spirits who have not obeyed the gospel in the flesh (baptism) must either obey it in the spirit or be damned."—*Joseph Smith, J. of D., VI:7; Comp. 284.* 3. *How to Get the Holy Ghost.* "There is a set mode by which this great gift (Holy Spirit) is conferred upon mankind.....the laying on of hands by men who have themselves received it (from Mormons) and have been called of God and ordained to administer it."—*Mor. Doc. 16, 17.* 4. SALVATION BY FAITH EVIL: "The sectarian doctrine of justification by faith alone has exercised an influence for evil since the early days of Christianity."—*J. E. Talmage, Art. of F., 120, (1899).*

BLASPHEMOUS AND ENSLAVING DOCTRINE OF THE PRIESTHOOD.

Art. 5. We believe that a man must be called of God, by "prophecy and by laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

1. PRIESTHOOD A PART OF GOD: "Men who hold the priesthood possess divine authority thus to act for God; and by possessing part of God's power they are in reality part of God.....men who honor the priesthood in them honor God, and those who reject it reject God."—*Roberts, New Witness for God, 187.* B. DREADFUL TO OPPOSE IT. "I would just as soon think of heaven entering into chaos and the throne of God being shaken to its foundation as to think that the

priesthood of the Son had gone wrong in its authority or that the Lord would permit such a thing. . . . It is a dreadful thing to fight against or in any manner oppose the priesthood."—*Pres. Geo. Q. Cannon, sermon in Tabernacle, April 5, 1897.* 3. ITS AUTHORITY UNLIMITED: "Their priesthood gives them the right to advise and instruct the Saints, and their jurisdiction extends over all things spiritual or temporal."—*Sermon by Pres. Gowans, Logan Journal, May 26, 1898.* "When a man says you may direct me spiritually but not *temporally,* he lies in the presence of God."—*Deseret News, Apr. 25, 1895.* "The Priesthood of God. . . is perfect, and perfect obedience is required of a subject whether high or low, rich or poor."—*Mil. Star. 14:259.* 4. REQUIRES SURRENDER OF THE SUBJECT'S PRIVATE JUDGMENT: "Whatever I might have obtained in the shape of learning by searching and study respecting the arts and the sciences of men, whatever principles I may have imbibed during my scientific researches, yet, if the prophet of God should tell me that a certain theory or principle which I might have learned was not true, I do not care what my ideas might have been, I should consider it my duty at the suggestion of my file leader to abandon that principle or theory."—*Wilford Woodruff, J. of D., V: 83.* "If Brother Brigham tells me to do anything it is the same as though the Lord told me to do it. This is the course for you and every other saint to take."—*Apostle H. C. Kimball, J. of D., I: 161.* Kimball further said:

"I have often said that the word of our Leader and Prophet is the word of God to this people. We can-

not see God, we cannot hold converse with him, but he has given us a man that we can talk to, and thereby know his will, just as well as if God himself were present with us. I am no more afraid to risk my salvation in the hands of this man, than I am to trust myself in the hands of the Almighty. He will lead me right if I do as he says in every particular and circumstance."—*Deseret News, October 1, 1856.*

"The Lord has not given the members of the church the right to find fault with or condemn those who hold the priesthood."—*Pres. G. J. Cannon, Juv. Instr., 29:745* . "They are answerable only to God."—*Des. News, Oct. 23, '95.* "No man need judge me. You know nothing about it, whether I am sent or not; furthermore it is none of your business, only to listen with open ears to what is taught you and serve God with undivided heart."—*Brigham Young, J. of D., I., 341.* (See further under Arts. 12 and 13.)

One Sunday afternoon, in the Bowery of Salt Lake, before 3,000 persons, during the summer of 1855, O. Pratt was addressing the people on the necessity of studying from books. Said he: "Suppose that you and I were deprived of all books, and that we had faith to get revelation, and no disposition to understand that which had been sought out, understood, and recorded in books, what would be our condition? It would require an indefinite period in which to make any great progress in the knowledge that is even now extant."

Brigham arose, his dignity hurt, his temper ruffled, and he administered to Pratt, the presumptuous offender, the most outrageous tongue-lashing I ever conceived of. He said: "The professor has told you that there are many books in the world, and I tell

you there are many people in the world; he says there is something in all these books; I say each one of these persons has a name; he says it would do you good to learn that something, and I say it would do you just as much good to learn these somebodies' names. Were I to live to the age of Methusaleh, and every hour of my life learn something new out of some one of these books, and remember every particle I had acquired, five minutes' revelation would teach me more truth and right than all this pack of nonsense that I should have packed into my unlucky brains."—*Mormonism—John Hyde, pg. 121-2.*

CHURCH ORGANIZATION.

Art. 6. We believe in the same organization that existed in primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

1. EVIDENCES OF POSSESSING THE HOLY SPIRIT: "Q. What are the peculiar manifestations of the Holy Spirit? A. Amongst others, visions, dreams, prophecies, speaking in divers tongues, interpretations of tongues, discernment of spirits and angels; knowledge, wisdom, extraordinary and miraculous powers, healings. . . These. . . manifestations of the Spirit always follow faith in, and obedience to, the Gospel." —*Catechism, pp. 43, 44.* 2. A PROPHECY, SPOKEN IN 1838: "Within ten years from now the people of this country who are not Mormons will be entirely subdued by the Latter-day Saints or swept from the face of the earth, and if this prediction fails you may know that the Book of Mormon is not true."—*Apostle P. P. Pratt.* 3. PROPHECY AGAINST THE CHURCHES,

APRIL 12, 1900: "Inside of twenty years the walls of all Protestant churches will cave in and their ministers will all have to go out and work for their bread or else starve to death."—*Elder E. Jensen, Boston.*

THE BIBLE VS. PRIESTLY REVELATIONS.

Art. 8. We believe the Bible to be the word of God, so far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

1. FOOLISH TO BELIEVE IN ONLY ONE BIBLE: "Thou fool, that shall say, A Bible, a Bible, we have got a Bible, and we need no more Bible. Ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written."—*B. of M., II Nephi. 29:6-10.* "And if thou shalt ask thou shalt receive revelation upon revelation."—*D. and C., 42:61.* 2. THE MORMON SACRED BOOKS: "We consider the Bible, Book of Mormon, Book of Doctrine and Covenants, Pearl of Great Price and saying of Joseph, the Seer, our guides in faith and doctrine."—*Comp. Preface.* 3. THE BIBLE OF LITTLE VALUE: "And all this imperfection to the uncertainty of the translation, and who, in his right mind, could, for one moment, suppose the Bible in its present form to be a perfect guide? Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original?"—*Apostle Pratt, Divine Auth. of B. of M., p. 218.* Not a version has been published in which even the unlearned cannot perceive errors."—*Talmage A. of F., 241.* "Many parts which are plain and most precious have been taken away therefrom."—*Pres. Taylor, Med. &*

Ato., 11. 4. THE PRIESTHOOD CAN MAKE SCRIPTURES: "Wilford Woodruff is a prophet, and I know that he has a great many prophets around him, and he can make scriptures as good as those in the Bible." *Apostle J. W. Taylor, Conference, Salt Lake, April 5, '97.* "The living oracles (priestly revelations now) are worth more to the Latter-Day Saints than all the Bibles, etc."—*Apostle M. W. Merrill, Conference, S. L. City, Oct., 1897.* 5. THE BIBLE NOTHING: "Compared with the living oracles these books are nothing to me."—*Pres. Wilford Woodruff, same conference.* 6. SOME MORMON REVELATIONS FROM THE DEVIL: Jos. Smith said in 1829, speaking by "revelation" of his own "revelations:" "Some revelations are of God, some revelations are from man, and some revelations are of the devil."—*David Whitmer, one of the "Three Witnesses" to B. of M., address," p. 31.*

Art. 9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God. (*See under 7 and 8.*)

Art. 10. We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

Art. 11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

BRIGHAM YOUNG'S INSPIRED DOCTRINE: "I say, rather than apostates should flourish here, I will un-

sheath my bowie knife, and conquer or die. Now, you nasty apostates, clear out, or judgment will be put to the line. . . . I want you to hear, bishops, what I am about to tell you: Kick these men out of your wards."—*Sermon by Brigham Young, J. of D., I: 83, 84.*

RELATION TO CIVIL GOVERNMENT.

Art. 12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.

I. THE PRIESTHOOD THE ONLY RIGHT GOVERNMENT: The reiterated statements as given in Article 5, that the power of the Priesthood is temporal as well as spiritual reveals the political danger of Mormonism to the Republic. No apostle of this faith ought to be entrusted with either the right of suffrage or of holding office under the United States government.

The spirit of the leading lights of Mormonism manifested at Nauvoo is contained in the very latest teaching of the disloyal Mormon hierarchy.

Apostle Hyrum Smith, at the April conference in that city, in 1844, said: "The reason why I feel so good is because I have a big soul; we have gathered out all the big souls from the ends of the earth; the Gospel picks out all the big souls out of all creation; and we will get all the big souls out of all the nations, and we shall have the largest city of the world. God Almighty has made men's souls according to the society which he lives in, with a very few exceptions; and when men come to live with the Mormons their souls swell as if they were going to stride the planets."

Apostle Sidney Rigdon, at the same conference, said: "I want devils to gratify themselves; and if howling, yelling, yelping will do you any good, do it till you are all damned. If calling us devils, etc., will do you any good, let us have the whole of it, and you can then go your way to hell without a grunt."

Elder Kimball, on a subsequent occasion, was peculiarly felicitous: "They will be glad to black our boots and lick the dust that is under our feet, and this is nothing to what will come to pass; I might stand here all day and tell you things of the future, and you would not believe the half of it."

Thomas March makes the following statement under oath:

"According to the Mormon prophets the whole region of country between the Rocky Mountains and the Alleghanies was, at a period about thirteen hundred years ago, densely populated by nations descended from a Jewish family who emigrated from Jerusalem in the time of the prophet Jeremiah, some six or seven hundred years before Christ. Immense cities were founded, and sumptuous edifices reared, and the whole land overspread with the results of a high and extensive civilization.

The Book of Mormon speaks of cities with stupendous stone walls, and of battles in which hundreds of thousands of men were slain! The land afterwards became a waste, howling wilderness, traversed by a few straggling bands or tribes of savages descended from a branch of the aforesaid Jewish family, who, in consequence of their wickedness, had their complexion changed from black to white, or rather dark red; but the emigrants from Europe

and their descendants, having filled the land, and God having been pleased to grant a revelation by which is made known the true history of the past in America, and the events which are about to take place, he had also commanded the Saints of the Latter Day to assemble themselves together there, and occupy the land which was once held by the members of the true church.

The State of Missouri, and Illinois, and the then Territory of Iowa, were the regions to which the prophet has hitherto chiefly directed his schemes of aggrandizement, and which were to form the nucleus of the great Mormon Empire. The remaining states were to be licked up like salt, and fall into the immense labyrinth of glorious prophetic dominion, like the defenseless lamb before the mighty king of the forest!

The plan of said Smith, the prophet, is to take this state; and he professes to his people to intend taking the United States, and ultimately the whole world. This is the belief of the whole church, and my own opinion of the prophet's plans and intentions. It is my opinion that neither said Joseph Smith, the prophet, nor any one of the principal men, who is firm in the faith, could be indicted for any offence in the county of Caldwell. The prophet inculcates the notion, and it is believed by every true Mormon, that Smith's prophecies are superior to the law of the land.

I have heard the prophet say that he would yet tread down his enemies, and walk over their dead bodies; and if he was not let alone he would be a second Mahomet to this generation, and that he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean; that like Mahomet, whose motto for treating for peace was "the Alcoran or the Sword," so should it be eventually with us,

"Joseph Smith or the Sword." These last statements were made during the last summer. The number of armed men at Adam-on-diahmon was between three and four hundred.

Thomas March.

"Sworn to and subscribed before me the day herein written.

"Henry Jacobs, J. P., Ray county, Missouri.

"Richmond, Missouri, October 24, 1838."

In the Book of Covenants it is written: "Wherefore, I say unto you that I have sent unto you mine everlasting Covenants (namely, the book of Mormon), even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and if not of themselves, they shall come down; for that which is now exalted of itself shall be laid low of power."

Also on page 76, "Wherefore, the voice of the Lord is unto the ends of the earth, that all that may hear may; prepare ye, prepare ye, for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is sheathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people."

Also on page 95 (perhaps it ought to be remarked here that in all their revelations, and by all their declaimers, they represent themselves and Indians as the instruments by which these desolations

are to be brought about), "Go ye forth, as your circumstances shall permit, in your several callings, unto the great and notable cities unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you, saith the Lord Almighty, I will read their kingdoms."

Also on page 117, "Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my spirit; and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them."

In the "Voice of Warning," by Parley P. Pratt, one of the twelve apostles, page 186, it is stated: "The government of the United States has been engaged, for upwards of seven years, in gathering the remnant of Joseph (the Indians) to the very place where they will finally build a new Jerusalem; a city of Zion; with the acquisition of the believing Gentiles, who will gather with them from all the nations of the earth; and this gathering is clearly predicted in the Book of Mormon, and other revelations; and the place before appointed, and the time set for its fulfillment; and except the Gentiles repent of all their abominations and embrace the same Covenant (namely, the Book of Mormon), and come into the same place of gathering, they will soon be destroyed from off the face of the land;" as it is written by Isaiah, 'The nation and kingdom that will not serve thee shall perish. Yea, those nations shall be utterly wasted.'

It is further stated in the same work that the Indians shall be gathered, and that they in connection with the Mormons shall be among the Gentiles as 'a young lion among the flock of sheep and none can deliver,' and that the Gentiles (all Anti-Mormons) shall be 'as a thing long since passed away, and the remembrance of it almost gone from the earth.'"

"But to cap the climax read the following: 'All who will not hearken to the Book of Mormon shall be cut off from among the people; and that too, in the day it comes forth to the Gentiles and is rejected by them.' And not only does this page set the time for the overthrow of our government, and all other Gentile governments on the American continent; but the way and means of this utter destruction are clearly foretold; namely, the remnant of Jacob (or Indians) will go through among the Gentiles and tear them in pieces like a lion among a flock of sheep. Their land shall be lifted up upon their adversaries, and all their enemies shall be cut off. This destruction includes an utter overthrow and desolation of all our cities, forts and strongholds—an entire annihilation of our race, except such as embrace the Covenant, and are numbered with Israel! ! ! 'And I will state, as a prophecy, that there will not be an unbelieving Gentile on the face of this continent fifty years hence; and if they are not greatly scourged and in a great measure overthrown within five or ten years from this date (1838), then the Book of Mormon will have proved itself false.'"—*Pratt's Mormonism Unveiled, or Truth Vindicated.*

Joseph Smith was put in nomination for the presidency of the United States when in Nauvoo, and the Mormons have always declared that if he had lived until the next election he would have obtained that office. He was called "The Lion of the Lord" at this

time, "from his bold spirit and great bravery and power among his followers." A daughter of Joseph's said to a young woman just arrived at Nauvoo:

"If we do as father directs us we shall be able to conquer the whole world. The president of the United States will be glad to black father's boots when the thousand years of our reign upon earth commences, and that time will come before long." *N. L. O. M.*

Brigham Young had one design, and only one. However wild in theory and impossible in execution, he entertained it seriously; and that was to make the Mormon church by and by control the whole of this continent. For this he really hoped, and to this end all his efforts were directed. He said: "I say as the Lord lives, we are bound to become a sovereign state in the Union, or an independent nation by ourselves. I am still, and still will be, the governor of this territory, to the constant chagrin of my enemies; and twenty-six years shall not pass away before the elders of this church will be as much thought of as kings on their thrones."—*Deseret News, September 1, 1856.*

In 1880 Bishop Lunt said: "Like a grain of mustard seed was the truth planted in Zion; and it is destined to spread through all the world. Our church has been organized only fifty years, and yet behold its wealth and power. This is our year of jubilee. We look forward with perfect confidence to the day when we will hold the reins of the United States government. That is our present temporal aim; after that we expect to control the continent."

When told that such a scheme seemed rather visionary, in view of the fact that Utah could not gain recognition as a state, Bishop Lunt replied: "Do not be deceived; we are looking after that. . . . We intend to have Utah recognized as a state. Today we hold the balance of political power in Idaho, we rule Utah absolutely, and in a very short time we will hold the balance of political power in Arizona and Wyoming. A few months ago President Snow, of St. George, set out with a band of priests for an extensive tour through Colorado, New Mexico, Wyoming, Montana, Idaho and Arizona to proselyte. We also expect to send missionaries to some parts of Nevada, and we design to plant colonies in Washington Territory.

"In the past six months we have sent more than 3,000 of our people down through the Sevier Valley to settle in Arizona, and the movement still progresses. All this will build up for us a political power which will in time compel the homage of the demagogues of the country.

"Our vote is solid and will remain so. It will be thrown where the most good will be accomplished for the church. Then, in some political crisis, the two present political parties will bid for our support. Utah will then be admitted as a polygamous state, and the other territories we have peacefully subjugated will be admitted also. We will then hold the balance of power, and will dictate to the country. In time our principles, which are of sacred origin, will spread throughout the United States. We possess the ability to turn the political scale in any particular com-

munity we desire. Our people are obedient. When they are called by the church they promptly obey. They sell their houses, lands, and stocks, and remove to any part of the country the church may direct them to. You can imagine the results which wisdom may bring about with the assistance of a church organization like ours."—*M. Monster, 281-82.*

Commenting on Bishop Lunt's claims, Mr. George Hamilton Combs says:

"This may seem but an empty boast, but far-reaching and systematic schemes of colonization in the West when carried out will make the Mormon vote (a vote, never let it be forgotten, that can be cast as one man's) a prize for which great political parties will eagerly bid and thus make possible the fulfillment of this prophecy. Let the people awake to the magnitude of this power. Eternal vigilance is the price of liberty's preservation. Mormon schemes must be exposed, Mormon diplomacy counteracted by an outraged public sentiment, Mormon cunning met and mastered by the wisdom of a Christian statesmanship. If this power shall pit itself further against our institutions, let it be crushed into powder. Let Christian sentinels be ever alert, and, at the slightest hint of Mormon encroachment, sound the tocsin of war."—*Mormon Monster, p. 283.*

At a general conference held at Salt Lake City, presided over by Brigham Young, Elder John Taylor discoursed in the following language:

"What has been the position of the world for generations past? They have been governed by rulers not appointed by God; if they were appointed by

Him it was merely as a scourge to the people for their wickedness, or for temporary rulers in the absence of those whose right it was to govern. They had not the *legitimate rule, priesthood, and authority from God* on the earth to act as His representatives in presiding over the affairs of His kingdom.

"The question, 'What is priesthood?' has often been asked of me. I answer, it is the rule and government of God, whether on earth or in the heavens; and it is the only legitimate power, the only authority that is acknowledged by Him to rule and regulate the affairs of His kingdom.

"When every wrong thing shall be put to right, and all usurpers shall be put down, when he whose right it is to reign shall take the dominions, *then nothing but the priesthood will bear rule*; it alone will sway the sceptre of authority in heaven and on earth, for this is the legitimacy of God.

"It is impossible that there can be any legitimate rule, government, power or authority under the face of the heavens, except that which is connected with the kingdom of God, which is established by *new revelation from heaven.*

"The kings and the potentates of the world profess to be anointed by the grace of God. But the priests who anoint them have no authority to do it.

"No person had authority to anoint a *king or administer in one of the least of God's ordinances,* except he is legally called and ordained of God to that power; and how can a man be called of God to administer in His name that does not acknowledge the gift of prophecy to be the right of the children of God in all ages? It is impossible.

"We will now notice those men who are contending for it without authority, and make a contrast between the two. We see them gathering their forces, and using their influence to destroy the poor among men. How long will the kings and rulers of the earth do this? Until they are dead and damned. And what then? They will be cast down into a pit. Isaiah saw them there, along with the many other scoundrels, murderers, and scamps.

"But the time will come when the kingdom and the greatness of the kingdom under the whole heaven will be given to the Saints of the Most High, and they will possess it for ever and ever.

"*Who have we for our ruling power?* Where and how did he obtain his authority: Or how did any of this Church and kingdom obtain it? It was first obtained by a revelation from the Lord of the universe, by the opening of the heavens, by the voice of God, and by the ministering of holy angels.

"It is by the voice of God and the voice of the people, that our present President (Brigham Young) obtained his authority. Many people in the world are talking about mis-rule and mis-government. If there is any form of government under the heavens where we can have legitimate rule and authority, it is among the Saints.

Let us now notice our political position in the world. What are we going to do? We are going to possess the earth. Why? Because it belongs to Jesus Christ, and he belongs to us, and we to him; we are all one, and will take the kingdom and possess it under the whole heavens, and reign over it for ever and ever.

"Now, ye kings and emperors, help yourselves, if you can. This is the truth, and it may as well be told at this time as at any other.

"There's a good time coming, Saints,
A good time coming,
There's a good time coming, Saints,
Wait a little longer."

J. of D., v:186.

"The priesthood 'holds' the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors or judges."—*Key p. 70.* "The priesthood will bear rule, and hold the government of the kingdom under control in all things."—*Brigham Young, J. of D., II., p. 189.*

2. INSTRUCTIONS IN VOTING. "The question with me is. . . . when I get the word of the Lord as to who is the right man (to vote for) will I obey it no matter if it does come contrary to my convictions." —*Pres. Jos. F. Smith, sermon in Tabernacle; Des. News, Dec. 6, 1900.*

This absolute temporal and spiritual rule, or despotism, is well stated in a petition to the United States Congress in 1872, presented by some five hundred of the heroic ladies of Utah, many of whom had been adherents of the Mormon church, and understood fully the character of Mormonism. These women said:

"For more than twenty years, Utah, though a territory of the United States and as such nominally under the jurisdiction of Congress, has been in reality altogether governed by the Mormon priesthood. Let history tell the nature of their rule.

"No more bloody despotism has disgraced the earth in modern times. Brigham Young, in the self-appointed character of God's vicegerent, has held the lives, liberty and property of the people in his hands. Disobedience to him has been accounted a crime not to be atoned for except by blood. Nothing that the people possessed could be called their own except by his will. . . . Not only were they required to pay into the church treasury one-tenth of all their property, but they were liable at any time to be ordered to give up their homes to the Prophet, and this order none dared disobey. . . . But these robberies are little things compared with other enormities perpetrated by the despotic rulers of this people in the name of religion. During all these years that their will has been law in Utah, no man's life, no woman's honour has been safe if either stood in their way. . . . The constitution of our country guarantees to every one of its law-abiding citizens the rights of life, liberty, and the pursuit of happiness. The principles which govern the majority in Utah make these rights depend upon the will of a single man, who has already been guilty of incredible abuse of power. The history of his reign (for it is nothing else) is written in characters of blood." (Madam La Tour 337-341.)

In July, 1875, Brigham Young, in an address to a large congregation in San Pete valley, in which he ordered his hearers to kill Rev. D. J. McMillan, a Presbyterian minister, made use of these words: "You must obey me the same as though Jehovah had spoken; for my voice is the voice of Jehovah." Various plans were laid to carry out this order. They failed only because Mr. McMillan was kept informed concerning the plans and movements. This gentleman told the following incident to the Rev. A. M. Bullock, Ph. D.: "A man attempted to enter a piece of land

without asking the Bishop's permission. This enraged the Bishop, who at once appointed one of his faithful henchmen to build and occupy a house upon the land. A dispute arose between the two claimants. They were summoned before the Bishop, and the case was decided against the rightful owner.

"In this case the wronged man appealed to the land office for redress and obtained it. This enraged the Bishop, and on Sabbath morning succeeding, publicly said:

"Bro. ..... has shown himself to be an enemy to this people by ignoring the priesthood and entering land as the Gentiles do. By the power of the holy priesthood, which I possess, I have cast him off and turned him over to the buffetings of Satan, and I pronounce the curse of Almighty God upon him. His crops shall wither away and his land shall not yield her increase and he shall starve to death unless he repents, gets baptized again to wash away the sin of his rebellion, pays up his tithing and comes and begs pardon; and none of the Saints are to show him any countenance or favor until he repents.'

The water-master was instructed to allow that man no water to irrigate his land, and as nothing can be raised without irrigation, the curse was fulfilled, and for the sake of his starving family, the man returned.

"One man," says Mr. McMillan, "well known in Utah, once said to me, 'I have long since lost all faith in Mormonism. But if I let the Bishop know it, I'll lose my land and reduce my family to starvation. "

"A young Mormon," McMillan continues, "a few months ago, sold me a house and lot. He was immediately called before the Bishop to answer to the crime of befriending a non-Mormon. He was publicly de-

nounced as an enemy to his people, cut off and turned over to the buffetings of Satan with the usual curses attending."

"The Mormon church is merely a gross political machine; it is changed, expanded or contracted, at any time, to suit its leaders; kindness or coalition are lost upon its members; their purpose is perpetually aggressive; they mean to destroy free government in the United States, and reproduce in this country such a state of affairs as rules in Mohammedan countries; and there is but one thing they respect, which is irresistible power."—*Judge C. C. Goodwin, Harper's Mag., Oct., '81.*

With these men there are no figurative prophecies about Zion. Christ's kingdom is a literal kingdom; God's Zion is a particular location; Zion's triumph will be a temporal and physical victory. Utah, to these men, is this Zion; her enemies, the American people; her triumph, America's downfall; her reign the subjugation of this continent.—*Mor. J. Hyde, p. 174.*

MORALITY AND VIRTUE.

Art. 13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul. "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

BRIGHAM YOUNG'S INSPIRED COMMENT IN 1856: "I have many a time, in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest

liars in the world, the cunningest and most adroit thieves, and any other shade of character you can mention. We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards, can cut and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game. (Why and how?) We can beat them because we have men here that live in the light of the Lord; that have the holy priesthood, and hold the keys of the kingdom of God."—*Brigham Young, reported in Des. News, vol. 6, p. 291; I. of D., IV. p. 77.*

Of the character of some of the Missionaries, we may judge by this description given of them by Elder John Hyde, Jr., once a prominent Mormon:

"A lot of gamblers, thieving lawyers, loafers, and drunkards," were sent, in the spring of 1856, to Australia as missionaries. Some of these Brigham cursed most frightfully, and the whole of them he denounced. Said he: "You have been raising hell here long enough, now go and raise little hells of your own in Australia." He told them plainly, that he "sent them to get rid of them, and that he never wished to see them again." Some are sent because they are too indolent to work; some because they allow themselves to talk too freely about the authorities; some because they are in the habit of getting publicly intoxicated; some because they are in the way of some ambitious man in power; some because they are troublesome about debt; some because their creditors dun them;

some to England, because they were very poor, and Brigham wanted to help them out of the liberal purses of the European Saints.

I can fill in names by dozens to every one of the above examples. The great idea of Mormonism is, that "the iniquity of the preacher makes no difference as to the purity of the principle; and the voices of the administrator cannot affect the acceptability of the ordinance, if he only possesses the priesthood." Brigham Young lays down this principle very distinctly when speaking of Smith. He said:

"The doctrine he teaches is all I know about the matter; bring anything against that if you can. As to anything else, I do not care if he acts like a devil; he has brought forth a doctrine that will save us, if we will abide by it. He may get drunk every day of his life, sleep with his neighbor's wife every night, run horses and gamble, I do not care anything about that, for I never embrace any man in my faith. But the doctrine he has produced will save you and me, and the whole world; and if you can find fault with that, find it."—*Deseret News, December, 1856.*

Here the professed "Articles of Faith" end, without even a mention of such *most essential doctrines* of Mormonism as the following:

POLYGAMY AND MARRIAGE.

Extracts from the "revelation," which is claimed to have been given in 1843, but was denied publicly though practiced privately till 1852, when it was first proclaimed.

1. DAMNATION FOR REJECTING.

Revelation given to Joseph Smith, the Seer, in Nauvoo, July 12th, 1843.

Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants, Abraham, Isaac, and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines; Behold! and lo, I am the Lord the God, and will answer thee as touching this matter:

Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have his law revealed unto them, must obey the same; for behold! I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, *then are ye damned;* for no one can reject this covenant, and be permitted to enter into my glory, for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world; and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he *shall be damned,* saith the Lord God.

Verily I say unto you, that the conditions of this law are these:

All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into, and sealed by the Holy Spirit of promise, of him who is anointed, both as well for the time and for all eternity,

and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power (*and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of the priesthood are conferred*), are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

Therefore, if a man marry himself a wife in the world, and he marry her not by me, nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world, therefore, they, from henceforth are not Gods, but are angels of God for ever and ever.

2. FOR ETERNITY; BECOMING GODS:

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood, and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths, then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because things are subject unto them. Then shall they be

Gods, because they have all power, and the angels are subject unto them.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises and sit upon thrones, and are not angels, but are Gods.

And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me.

3. A Multitude of Wives.

And again, as pertaining to the law of the priesthood. If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouses the second, and they are virgins, and have avowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him, and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him; and they are given unto him—therefore is he justified.

4. The Unwilling Wife to be Destroyed.

And again, verily, verily, I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things; then shall she believe, and administer unto him, or *she shall be destroyed,* saith the Lord your God; for *I will destroy her;* for I will

magnify my name upon all those who receive it and abide in my law.

5. POLYGAMY THE ESSENTIAL ELEMENT OF MORMONISM.

"If plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel, a failure, and the entire fabric of Christianity without foundation."—*Comp. p. 125.* "God did approve of a plurality of wives as practiced by the ancient servants. . . . And that which He approves . . . must be not only not bad, but positively good, pure and holy."—*B. H. Roberts, Improvement Era, May, 1898.* "Those who denounce patriarchal marriage will have to stay without and never walk the golden streets."—*Bible and Polygamy, p. 158.*

"Your marriages," says the objector, "are founded upon principles entirely new, and different from the Christian world."

I say, without hesitancy, I defy the world to establish that assertion. I say our marriage relations are nothing new at all. There is no man, or set of men, or nation of men, where the Bible is extant, and they are readers, but what know that the institutions of marriage contained in the Bible, and the organization of families, differ widely from modern Christianity, but not from the Bible.

Patriarchs of the remotest ages, that obeyed the Lord God in regard to their marriage and family organizations, have not disagreed with us, nor we with them, so far as we and they have obeyed the law of God.—*Parley P. Pratt, Salt Lake Tabernacle.*

"They will, therefore, go forward into the highest degree of exaltation, while their posterity will multiply in an ever-increasing ratio, until worlds will be

filled with their generations and they will ascend to the majesty and splendor of the Gods on high."—*Mor. Doc., 51-2.*

The refrain of a "song of Zion" runs:

"Then, oh, let us say—
God bless the wife that strives
And aids her husband all she can
To obtain a dozen wives."
N. L. O. M., p. 149.

"Mrs. Helen Marr Whitney, describing the glories of polygamy, pronounces it: The power which holds this people together." (Why We Practice Plural Marriage, p. 63.)

Polygamy, as we have seen it, is an essential factor, a prime principle of the Mormon faith. It is now considered as essential, as a saving ordinance, and as necessary for exaltation in heaven, as when publicly taught and openly enforced. As a part of their religion, it was and now is claimed that the Government of the United States had no right to prohibit it.

From the teaching in Article I, and the preceding statements, it follows that man, to become God, must have one or more wives.

Polygamy becomes thus practically an object of worship with the good Mormon, as much as the truth or holiness of the true God is with Christians. As already shown, it is also made the condition of attaining the highest divinity hereafter, and in both these ways is presented as the ideal of both human and divine life.

"The principal object of this law is the multiplication of the children,"—*Key, 153.* In other words, furnishing bodies for the spirit-children of the gods,

as Orson Pratt avers. These being born without bodies, while such are necessary for their development into full "gods," they must come to this earth and have bodies made for them by natural human generation. The "gods" multiply far more rapidly than men, and have been increasing from eternity, in "endless line." (*New Wit. 466.*)

The doctrine is that we are all such beings; and on condition of receiving the "sealing" ordinances (especially if polygamous) each will finally become one of the Mormon "gods," and in turn to create a world and populate it, as the Adam-god did this one. Here is the logical basis of polygamy; in the need of all the bodies possible for these budding divinities. Logically every woman who is capable must be a mother, and must be such as often as possible from her earliest age to her latest—a breeding machine for the gods and for the glory of her husband in eternity. (The affirmation of Brigham Young and others on this point even in their sermons, are too vile to repeat, even in private.) *And polygamy is necessary to this end.*

6. POLYGAMY THE DEGRADATION OF WOMAN AND A CURSE.

"Mormon polygamy has an infamous pre-eminence over that of the Turks in the intermarriage of near relations. It is not uncommon for a man to marry sisters, or mother and one or more daughters, as they agree better than strangers. In the southern settlements of Utah are found all the most revolting features of Mormonism." In the Fortnightly for October, 1881, a Federal judge, who has resided near Salt Lake City for years, testifies that there is no law on the statute book of the Territory against incest.

The claim that polygamy produces finer offspring than monogamy has been proved to be an insolent fallacy. "The looseness of divorce among the Saints has never had a parallel among the most depraved of Genetiles," says a recent observer of Mormon methods in Salt Lake City. Brigham Young granted divorces to his people, while admitting they were not worth the paper they were written upon. He did not hesitate to untie as many elders in Israel as could pay for the luxury.

N. L. O. M. p. 148.

Benjamin G. Ferris, once Secretary of the Territory of Utah, states that the Prophet Woodruff had a regular system of changing his harem. He would take in one or more young girls and so manage after he got tired of them that they would ask for a divorce. He would then beat about for new recruits. On one occasion he took a girl of fourteen years of age as a "spiritual" wife.

An eminent divine, after a thorough investigation of the system, has said: "The best resources of our language cannot supply us with strong enough terms in which to denounce this infamous doctrine of the Mormon creed." (*W. of M. 20-21.*) In establishing polygamy, "it was necessary to make woman believe that she was an inferior being, a lower creation than man, that her only chance of salvation, her only opportunity of entering heaven was as a satellite to add to the glory of some male saint."—*W. of M. p. 29.*

"The corner stone of polygamy is the degradation of a woman, and it can flourish only where she is regarded and treated as a slave." (*W. of M. p. 20.*) "Women must not expect their husbands to love them, it is enough honor to allow them to bear children to a Saint."—(Brigham Young.) *See W. of M. p. 39.*

"Our children are considered as stars in a mother's

crown, and the more there are, if righteous, the more glory they will add to her and their fathers' kingdom, for their parents on earth, if they continue righteous, will eventually become as Gods to reign in Glory." (Whitney-Plural Marriage, p. 11.) Mrs. Whitney's saintly (?) father, the noted Heber C. Kimball, in urging the young men to plural marriage said: "I think no more of taking another wife than I do of buying a cow." (*W. of M. p. 3.*)

In her pamphlet above named Mrs. Whitney gives the "saintly" address of her father, who at the time—May, 1843—was living in polygamy, though Smith had not received his revelation of Celestial marriage. In this address to his children, he says: "A man must become a God as Jesus Christ did." (Why We Practice Pl. Mar. p. 59.) "There are facts which cannot be repeated which reduce the system to the lowest form of indecency. It is degrading to man and woman, a curse to children, and destructive to the sacred relations of family. That it should be practiced in the name and under the cloak of religion only adds to the enormity of the crime." (Address of Gentile women Utah, W. of M. pp. 20-21.) The plural women are sworn to the greatest secrecy and are even enjoined to deny the paternity of their infants rather than compromise their "saintly" husbands. Almost any day in the week women can be seen in the streets of Salt Lake City, carrying infants whose fathers they would not reveal under torture. (W. of M. p. 288.) Says Mrs. Whitney in her defense of Plural Marriage above named: "We defy any earthly potentate or power to compel us to break our sacred vows." (p. 6.)

In 1873 T. B. H. Stenhouse (twenty years a Mormon elder and missionary, and later an apostate), in his "Rocky Mountain Saints," wrote of polygamy as follows: "Thirty years of its practice under the most favorable circumstances have stamped it as a withering curse." *N. L. O. M. p. 144.*

7. POLYGAMY STILL PRACTICED.

After the Supreme Court decided that the law of Congress against Polygamy was constitutional, it was sneeringly set at defiance, and the officers of the government were openly defied to enforce the law. The famous "Edmunds Bill," after years of struggle and heated controversy, was passed. Its provisions, however, were largely ignored, and the people counseled to evade them, the Mormons relying upon deceit, falsehood and perjury, as required in the Endowment obligations, for protection.

This will be seen more clearly in consideration of the system in its relation to the government.

In 1891 Joseph Cook stated, what is a well known fact, supported by unquestionable evidence, that "Polygamy is not abolished in Utah."

The Mormon Temple at Salt Lake City, as is the case with other Mormon temples, it should be remembered was not built as a place of worship, but for the performance of the blasphemous endowment ceremonies, one of the principal of which is the "Celestial Marriage" ceremony. Though Utah has now been admitted into the Union as a State, under the prohibitory restrictions of Polygamy, there is no lack of evidence that plural marriages are now contracted and polygamy secretly practiced.

The officers in the official center of Mormonism, Salt Lake City, are for the most part Mormons. The Endowment ceremonies are hidden from the non-Mormon world, and the records are in the hands of the "faithful."

The Rev. A. M. Bullock, Ph. D., says: "I have lately met with prominent citizens of Utah who assure me beyond all question that polygamy is a part of Mormonism to-day, in practice as well as in theory." Says Mrs. Eliza Snow: "The action of the Government can neither change nor annihilate a fundamental principle." (*W. of M. M. 161.*) Recent acknowledged official publications of the Mormon church also stand in evidence. See also *W. of M. pp. 151, 173, 333, H. B. M. 421-43.* See Madam La Tour case of S. Godbe, pg. 187.

The prophet Woodruff, when the hand of the United States Government was heavy upon him and his fellow sinners for polygamous practices, had a revelation that it was to be discontinued. But what the discontinuance meant was clearly indicated by the declaration made to one of the authors of this book by the head of the Mormon tithing system in Salt Lake City. He said, "We have had a prudential revelation against polygamy;" but added very emphatically, "*We believe it just the same.*"

The error of expecting law alone to root out polygamy is evident from these facts. History shows that every people will practice what they worship in their gods. Law can help in suppressing outward vice, and should be used to the utmost. But polygamy cannot really be destroyed, for it is part of the doctrine of

gods, and that doctrine is the essence of Mormonism. And instead of polygamy being the evil feature of Mormonism, which can easily be lopped off, we see that it is part of the very system and cannot be separated, and is less evil than the blasphemous phallic doctrines of God which gave it logical, if not chronological birth. And the physiological arguments which "elders" sometimes use for its defense are the very spawn of perdition—the arguments of the libertine everywhere.—*Rev. J. D. Nutting.*

ORIGIN AND DESTINY OF MAN.

1. BORN IN SPIRIT-WORLD AND CAME HERE FOR BODIES: "This individual, spiritual body, was begotten by the heavenly Father, in His own likeness and by the laws of procreation. It was born and matured in the heavenly mansions. . . The spirits which kept their first estate were premitted to descend below, and to obtain tabernacles of flesh. . . in our present world, and which we will call a second estate."—*Key, 56-57.* "We came to this earth that we might have a body, and herein is his punishment."—*Joe Smith Comp. 288.*

2. MAN'S BUSINESS IS TO PROPAGATE: "You are here.....to raise families and properly educate them."—*Pres. Lorenzo Snow, sermon, Des. News, June 2, 1899.* (*Speaking of lawbreaking polygamists in 1899.*) "Their desire for the increase of their posterity is of such a character that they can endure the consequence and are willing to go to prison if necessary for it. If they can do this they will continue to have children."—*G. Q. Cannon, sermon, News Sept. 5, 1899.*

In the Tabernacle at Salt Lake City Orson Pratt said:

"If you are the people the ancient Prophets have spoken of, if you are the people who are guided by the Lord, if you are under the influence, power, and guidance of the Almighty, you must be the best people under Heaven, to dictate to the young mind; but what has that to do with the plurality of wives?

I will tell you. I have already told you that the spirits of men and women, all had a previous existence, thousands of years ago, in the heavens, in the presence of God; and I have already told you that among them are many spirits that are more noble, more intelligent than others, and were called the great and mighty ones, reserved until the dispensation of the fulness of time, to come forth upon the face of the earth, through a noble parentage that shall train their young and tender minds in the truths of eternity, that they may grow up in the Lord, and be strong in the power of His might, be clothed upon with His glory, be filled with exceeding great faith; that the visions of eternity may be opened to their minds; that they may be prophets, priests, and kings to the Most High God.

Do you believe, says one, that they are reserved until the last dispensation, for such a noble purpose?

Yes; and among the Saints is the most likely place for these spirits to take their tabernacles, through a just and righteous parentage.

They are to be sent to that people who are the most righteous of any other people on the earth; there to be

trained up properly according to their nobility and intelligence, and according to the laws which the Lord ordained before they were born.

This is the reason why the Lord is sending them here, brethren and sisters; they are appointed to come and take their bodies here, that in their generations they may be raised up among the righteous.

The Lord has not kept them in store for five or six thousand years past, and kept them waiting for their bodies all this time, to send them among the Hottentots, the African negroes, the idolatrous Hindoos, or any other of the fallen nations that dwell upon the face of the earth.

They are not kept in reserve in order to come forth to receive such a degraded parentage upon the earth; no, the Lord is not such a being; His justice, goodness, and mercy will be magnified towards those who were chosen before they were born; and they long to come, and they will come, among the Saints of the living God; this would be their highest pleasure and joy, to know that they could have the privilege of being born of such noble parentage."

3. POLYGAMISTS AND OTHER "SEALED" MORMONS BECOME GODS:(*See under Art. I.*) "Through the essence and power of the Godhead, which is in him .....he is capable of eternal exaltation, eternal lives (having children forever) and eternal progression."—*Pres. John Taylor, Med. & Ato., 140.*

ABOUT TITHING.

1. MOTIVE FOR: "It is a day for the tithing of my people; for he that is tithed shall not be burned at his coming."—*D. and C., 64:23. See D. and C., Sec. 119.* 2. RECORDS KEPT: "A record is also being kept of all people who are not tithe-payers, so that it might be known who are faithful and who are not."—*Apostle R. Clawson, Conference; D. News, Apr. 10, 1900.* 3. How USED: "For instance, defraying the expenses of bringing the elders home from their mission fields, for the carrying on of mission work, the needs of the poor and.....the debts of the church."—*Apostle Lund, News, Aug. 29, 1899.* 4. THE TITHING-BOOKS ARE THE JUDGMENT-DAY BOOKS: (Speaking of tithing records in his office) Presiding Bishop Preston said "that we should be judged out of the books and that all would be judged according to their works. —*News report, May 30, 1898.* 5. STRONGER LAW IS COMING. "The people.....will have to conform to the higher law of consecration (surrender of all property) before the redemption of Zion."—*Pres. L. Snow, sermon, News, Oct. 8, 1900.* 6. JOSEPH'S DOCTRINE: "The doctrine of Brother Joseph is, that not one dollar of what you possess is your own; and if the Lord wants it to use, let it go, and it is none of your business what he does with it.....(Speaking of an elder not paying a loan of $1,000). He has, perhaps, helped that poor family to gather with it.....If you murmur against

that elder it will prove your damnation."—*Brigham Young, J. of D., I; 340.*

COMPLETE APOSTASY OF THE CHRISTIAN CHURCH.

(No church or gospel or possibility of salvation for any one on earth during the 1,700 years from the Apostles to Joseph Smith.)

"When what was left of the form of Christianity became allied to the softened paganism of the Roman Empire.....The Church of Christ was gone, without even a shadow of its presence to be seen upon the earth.....the living and the dead were left in the spiritual darkness of centuries of apostasy to wait until the dawning of the great and last dispensation."—*Mor. Doc., 28, 29.* "The Gospel of Christ having been taken from among men and divine authority lost, the only way of regaining them is by a reopening of the heavens."—*New Witness; 136.*

MISSIONARY WORK.

1. NO SICKNESS OR DEATH FOR ELDERS AT WORK; MUST GO WITHOUT MONEY OR "GRIP:" Elders preaching faithfully, shall not be weary in mind, neither in body, limb, or joint.....and they shall not go hungry, nor athirst.....Therefore let no man among you.....from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom."—*G. and C., 84' 80, 86.* 2. Now in Europe: "Elders over there began to receive funds from their parents, with which they might travel and see Europe. By degrees this fashion has grown, until now it is almost universal."—*Pres. G. Q. Cannon, Tabernacle sermon, News of Aug. 23, 1900.* (*See p. 10.*)

PERJURY.

Perjury committed in behalf of the church is looked upon as a cardinal virtue, and as communicants, it is required of Mormons when the interests of the church and the priesthood demand it. "Dora Young, a daughter of Brigham Young, who has broken away from the Mormon church," says Judge Goodwin, "declares that the first thing to open her eyes to the atrocities practiced under the name of religion in Utah, was the wholesale perjury resorted to by her father and by others high in authority in the Mormon church, in order to circumvent the laws and to defeat justice."

Daniel H. Wells, one of the oldest leaders and highest officers of the church, and the chief custodian of the Endowment House records at Salt Lake City, swore in court there that he knew of no record of Mormon marriages." *Harper's, Oct., '81.* In the case of Reynolds this same Wells who had solemnized the marriage a few months before swore positively that he had no recollection of performing the ceremony, though Reynolds had been in his employ and was at the time. Orson Pratt, though a witness had never heard of such a marriage. The testimony of Mrs. Reynolds convicted these men of perjury, and Reynolds of polygamy. (*See P. M. C. M., page 450.*) "Brigham Young, when arraigned, swore that he had but one wife, that he never was but once married." (*Harper's, Oct., '81.*) The harems of these men in Salt Lake City would themselves seem to cry out with horror at such unmitigated falsehood and perjury. And yet

every good Mormon justifies such as religious duty. "Truth with them means simply that to a brother Mormon they must be true." (*See Harper's, Oct., '81.*)

Dora Young, one of his numerous daughters, apostasized, and declared that the first thing that opened her eyes to the atrocities of Mormonism was her father's wholesale perjuries. (*N. L. O. M., p. 165.*)

CHAPTER VI.

BLOOD ATONEMENT.

The theory of Blood Atonement was formerly proclaimed in the most horrible language by the infallible revelators of Mormonism.

It is now held to be something apparently different in the Mormon teaching of to-day. But, it is of the very warp and woof of a system, which still teaches the abject submission of body, soul and spirit to a despotic priesthood.

Brigham Young was once going home when he heard an ex-Mormon elder by the name of Smith addressing an audience in the public street.

On the following Sunday, March 27, 1853, he made known to the congregation what he had in the meantime received from the skies. He said:

"When I went from meeting last Sabbath, my ears were saluted with an apostate crying in the streets here. I want to know if any of you who has got the spirit of Mormonism in you, the spirit that Joseph and Hyrum had, or that we have here, would say, 'Let us hear both sides of the question. Let us listen and prove all things.' What do you want to prove? Do you want to prove that an old apostate who has been cut off from the Church thirteen times for lying, is anything worthy of notice? I heard that a certain picture-maker in this city, when the boys would have moved away the wagon in which this apostate was standing, became violent with them, saying, 'Let this man alone; these are Saints that you are persecuting.' (Sneeringly.)

"We want such men to go to California, or anywhere else they choose. I say to those persons, 'You must not court persecution here, lest you get so much of it you will not know what to do with it. Do not court persecution.' We have known Gladden Bishop for more than twenty years, and know him to be a poor dirty curse. Here is sister Pilate Kimball, brother Heber's wife, has borne more from that man than any other woman on earth could bear; but she won't bear it again. I say you, Gladdenites do not court persecution, or you will get more than you want, and it will come quicker than you want it.

"I say to you, bishops, do not allow them to preach in your wards. Who broke the road to these valleys? Did this little nasty Smith and his wife? No. They stayed in St. Louis, while we did it, peddling ribbons, and kissing the Gentiles. I know what they have done here—they have asked exorbitant prices for their nasty stinking ribbons. (Voices, 'That's true.') We broke the roads to this country.

"Now, you Gladdenites, keep your tongues still, lest sudden destruction come upon you. I say rather than that the apostates should flourish here, I will unsheath my bowie knife, and conquer or die. (Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.) Now, you nasty apostates, clear out, or 'judgment will be laid to the line, and righteousness to the plummet.' (Voices generally, 'Go it, go it!') If you say it is right, raise your hands. (All hands up.) Let us call upon the Lord to assist us in this and every other good work."

On March 12, 1854. Jedediah M. Grant, one of the most sanctified of the Mormon Apostolic Band, and the right hand man of the Prophet Brigham, preached a sermon in the Tabernacle, in which he held forth as follows:

"Then what ought this meek people who keep the commandments of God do unto them? 'Why,' says one, 'They ought to pray to the Lord to kill them.' I want to know if you wish the Lord to come down and do all your dirty work? Many of the Latter Day Saints will pray and petition, and supplicate the Lord to do a thousand things they themselves would be ashamed to do."

And again:

"When a man prays for a thing, he ought to be willing to perform it himself. But if the Latter Day Saints should put to death the covenant-breakers, it would try the faith of the 'very meek, just and pious' ones among them, and it would cause a great deal of whining in Israel.

"And there was another odd commandment. The Lord God commanded them not to pity the person whom they killed, but to execute the law of God upon persons worthy of death. This should be done by the entire congregation, showing no pity. I have thought there would have to be quite a revolution among the Mormons before such a commandment could be obeyed completely by them. The Mormons have a great deal of sympathy. For instance, if they can get a man before the tribunal administerng the law of the land, and succeed in getting a rope around his neck, and have him hung up like a dead dog it is all right. But if the church and kingdom of God should step forth and execute the law of God, oh, what a burst of Mormon sympathy it would cause! I wish we were in a situation favorable to our doing that which is justifiable before God, without any contaminating influence of Gentile amalgamation, laws and traditions, that the people of God might lay the axe to the root of the tree, and every tree that bringeth not forth good fruit might be hewn down.

"What! do you believe that people would do right, and keep the law of God, by actually putting to death the transgressors? Putting to death the transgressors would exhibit the law of God, no matter by whom it was done. That is my opinion."

But Brigham Young inflamed with "holy fervor," went still further.

In a sermon preached in the Bowery, Salt Lake City, September 21, 1856, he said:

"The time is coming when justice will be laid to the line and righteousness to the plummet; when we shall take the old broadsword and ask, 'Are you for God?' and if you are not heartily on the Lord's side, you will be hewn down!

* * * * * * *

"There are sins that men commit for which they can not receive forgiveness in this world or in that which is to come; and if they had their eyes opened to see their true condition they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins, and the smoking incense would atone for their sins; whereas, if such is not the case, they will stick to them and remain with them in the spirit world.

* * * * * * *

"It is true that the blood of the Son of God was shed for sin through the fall and those committed by men, yet men can commit sins which it can never remit.

* * * * * * *

There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves cannot remit, but they must be atoned for by the blood of the man."

"All mankind love themselves; and let those principles be known by an individual, and he would be glad to have his blood shed. This would be loving ourselves even unto an eternal exaltation. Will you love your brothers or sisters likewise when they have a sin that cannot be atoned for without the shedding of their blood? That is what Jesus Christ meant.

* * * * * *

"I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother, Jesus Christ, raises them up, conquers death, hell and the grave.

"I have known a great many men who have left this Church for whom there is no chance whatever for exaltation, but if their blood had been spilled it would have been better for them.

"The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbor as ourselves; if he needs help, help him; if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it."

After this advice was given, Jedediah Grant exhorted the people as follows:

"I say there are men and women here that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood."

CHAPTER VII.

DANITE BAND, ETC.

While they were in Far West, Missouri, the famous, or rather infamous, Danite Band was organized by Sidney Rigdon and Dr. Sampson Avard for the purpose of driving out from Missouri all apostates or dissenters from the Mormon faith. It was variously called the "Daughters of Zion," "Big Fan," "Brothers of Gideon," and finally "Danites." The following is given as the origin of the name by Elder John Hyde:

When the citizens of Carroll and Davies counties, Missouri, began to threaten the Mormons with expulsion in 1883, a "death society" was organized under the direction of Sidney Rigdon, and with the sanction of Smith. Its first captain was Captain "Fearnaught," alias David Patten, an apostle.

Its object was the punishment of the obnoxious. Some time elapsed before finding a suitable name. They desired one that should seem to combine spiritual authority with a suitable sound.

Micah iv: 13 furnished the first name: "Arise and thresh, O daughter of Zion; for I will make thy horn iron and thy hoofs brass; and thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord of the whole earth." This furnished

them with a pretext; it accurately described their intentions, and they called themselves the "Daughters of Zion." Some ridicule was made at these bearded and bloody "Daughters," and the name did not sit easily.

"Destroying Angels" came next; the "Big fan of the thresher that should thoroughly purge the floor" was tried and dropped. Genesis xlix: 17 furnished the name that was finally assumed. The verse is quite significant:

"Dan shall be a serpent by the way, an adder in that path that biteth the horse's heels so that his rider shall fall 'backward.'"

The "Sons of Dan" was the style they adopted, and many have been the times that they have been adders in the path, and many a man has fallen backward and has been seen no more.

Addressing the Danite companies, Dr. Avard said:

"My brethren, as you have been chosen to be our leading men, our captains to rule over this last kingdom of Jesus Christ, who have been organized after the ancient order, I have called upon you here today to teach and instruct you in the things that pertain to your duty, and to show you what your privileges are, and what they soon will be.

"Know ye not, brethren, that it soon will be your privilege to take your respective companies and go out on a scout on the borders of the settlements and take to yourself spoils of the ungodly Gentiles? For it is written:

" 'The riches of the Gentiles shall be consecrated to my people, the house of Israel; and thus waste away

the Gentiles by robbing and plundering them of their property; and in this way we build up the Kingdom of God, and roll forth the little stone that Daniel saw cut out of the mountain without hands until it shall fill the whole earth. For this is the very way that God destines to build up His kingdom in the last days.

"If any of us shall be recognized, who can harm us? For we will stand by each other and defend one another in all things. If our enemies swear against us, we can swear also. (The captains were confounded at this, but Avard continued.) Why do you startle at this brethren? As 'the Lord' liveth, *I would swear to a lie* to clear any of you; and if this would not do, I would put them or him under the sand as Moses did the Egyptian, and in this way we will consecrate much unto 'the Lord,' and build up His kingdom; and who can stand against us?

"And if any of us transgress we will deal with him amongst ourselves. And if any of this Danite Society reveals any of these things, *I will put him where the dogs cannot bite him.*"

The oath taken by the Danites in Missouri was as follows:

"In the name of Jesus Christ, the Son of God, I do solemnly obligate myself ever to regard the prophet and first presidency of the Church of Jesus Christ of Latter Day Saints as the supreme head of the church on earth, *and to obey them in all things the same as the supreme God;* that I will stand by my brethren in danger or difficulty, and will uphold the presidency, *right or wrong*, and that I will ever conceal and never reveal the secret purposes of this society, called the Daughter of Zion. Should I ever do the same, I hold my life as a forfeiture, in a caldron of boiling oil."

From the "elite" among the Danites, as George Q. Cannon called them, twelve were selected, called

Destructives, or Destroying Angels, and sometimes Flying Angels. Their duty was to act as spies, and to report to the first presidency. Their oath was as follows:

"In the name of Jesus Christ, the Son of God, I do covenant and agree to support the first presidency of the Church of Jesus Christ of Latter Day Saints, in all things, *right or wrong;* I will faithfully guard them and report to them the acts of all men, as far as in my power lies; I will assist in executing all the decrees of the first president, patriarch or president of the twelve; and that I will cause all who speak evil of the presidency, or heads of the church, *to die the death of dissenters or apostates,* unless they speedily confess or repent, for pestilence, persecution and death shall follow the enemies of Zion. I will be a swift herald of salvation and messenger of peace to the saints, and I will never make known the secret purposes of this society, called the Destroying Angel, my life being the forfeiture in a fire of burning tar and brimstone. So help me God, and keep me steadfast."

The Mormon Monster. Edgar E. Folk, A. M., D. D.

DISTILLERIES AND SALOONS.

Distilling whiskey was begun in Utah by the Mormons in 1850. (See Madam La Tour, p. 307-308.) In 1851 two men, both good Saints, and one of whom stood high in the priesthood, established distilleries. They continued the business for four years and were becoming rich. President Young, who had an eye to business, selected these men to go on missions. Their distilleries were seized and appropriated for the Church by the Municipal authorities, who were leaders in the

church. For more than ten years thereafter the church had the sole monopoly of the liquor business in Utah, with Brigham Young as official and chief proprietor.

Liquor was openly sold in Mormon stores which bore over the doors and windows, "Holiness to the Lord," and an All-seeing Eye. (*See H. B. M. and Madam La Tour.*)

On this question of intemperance, Mrs. Pollard, in her reference to Mr. Cannon, who charged the Gentiles with introducing the liquor business into Utah, shows that the manufacture of liquor was not only introduced, but carried on and monopolized by the Mormons.

In an article in the North American Review, Gov. Murray also shows that the liquor business was not taken into Utah by the Gentiles; that like Joe Smith in Nauvoo, Brigham Young in Utah was largely interested in the manufacture and sale of whiskey; and that between the years 1862, when the Internal Revenue system went into effect, and 1899, when the Pacific railroad was completed, and the incoming of the Gentiles, in any considerable number really began, thirty-seven distilleries were started and all these were run by Mormons; and since that date no new distilleries have been licensed. (*See Article N. A. Rev., March, '81.—H. B. M., p. 76.*)

THE DECEPTIONS OF MORMONISM.

The apostles and elders of Mormonism have been and still are guilty of practicing the grossest decep-

tion upon the people regarding the beliefs of the Latter Day Saints.

They have not only uttered negative but also positive falsehoods, in order to induce belief. They not only denied many things that were true, but stated many things that were utterly false. Polygamy was practiced by Smith in 1838, and the Mormon Apostles knew it. Yet, when the church was charged with its adoption, Parley P. Pratt, in Manchester, England, before the general conference of the European churches, and in the Millennial Star of 1846, thus publicly denounced it: "Such a doctrine is not held, known, or practiced as a principle of the Latter-day Saints. It is but another name for whoredom; and is as foreign from the real principles of the church, as the devil is from God; or as sectarianism is from Christianity." (*Millennial Star, vol. vi., p. 22.*) And yet this man knew that Smith and others had children living who were the offspring of this very practice!

John Taylor, another Mormon Apostle, in a discussion held at Boulogne, France, in July 1850, was charged with the belief of this doctrine, to which accusation he thus replied: "We are accused here of polygamy and actions the most indelicate, obscene and disgusting, such as none but a corrupt heart could have conceived. These things are too outrageous to be believed; therefore I shall content myself with reading our views of chastity and marriage, from a work published by us, containing some of the articles of our faith."

He read in the Book of Smith's Revelations, p. 330, the marriage covenant: "You both mutually agree to

be each other's companion, husband and wife; observing all the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives!"

And on p. 331: "Inasmuch as this Church of Jesus Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again!"

And again, on p. 124: "Thou shalt love thy wife with all thy heart, and shall cleave unto her, and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and not have the spirit, and be cast out." "There," exclaimed Elder Taylor, triumphantly, "that is our doctrine on this subject." (*Taylor's Discussion at Boulogne, p. 8.*) And this man had four wives wrangling and quarreling at Utah, and was paying attention to a girl at Jersey, Channel Islands, at the very moment he uttered these willful, intentional falsehoods! (*M. L. and D., p. 14.*)

The Apostle, Orson Pratt, published an edition of "The Doctrine and Covenants," in England in 1854. This work is of greater importance even than "The Book of Mormon," being the daily hand-book of the Latter Day Saints. The Rev. John D. Nutting recently received a copy of this edition, concerning which he speaks as follows:

"The revelation on polygamy had been received, as Smith claimed, eleven years before, in 1843; and Smith had been practicing this vice, as before stated, for years before even that date, while nearly all the

leaders had gone into it before it was formally published in Utah as the law of the Church in 1852, though they had all the time been emphatically denying the existence of any such belief or practice among them. But this 'Apostle' published this edition in far-off England, in 1854, having no allusion to the new polygamic law and containing the old section on marriage, which strictly commands having only one wife! and this 'Apostle' Pratt was himself a polygamist, and in Utah was above all others the special advocate and defender of polygamy!

"I know of no way to explain this except as one of the willful falsehoods behind which Mormonism has ever sought to hide its damnable doings from the sight of those whom it would make its dupes. Every false religion believes in lying; Mormonism is no exception to the rule, and has practiced it from the beginning."

We clearly see from these statements that not one essential doctrine of Mormonism can be reconciled with the Bible; all are contrary to it, though the two systems may agree in some minor points. More than this: Every great doctrine of Christianity is either denied or falsified by Mormonism. It uses Christian words, of course; but in the unchristian senses which only deceive, like the sugar coating on a bitter pill. If there ever was a heathen system of belief, Mormonism is such a one; though it has many sincere followers who are as yet far above its own level.

CHAPTER VIII.

SUMMING UP THE MORMON QUESTION.

The Rev. J. D. Nutting, Secretary of the Utah Gospel Mission, Cleveland, Ohio, sums up the Mormon question in a forcible manner. He says: "The Mormon problem is unique and many-sided. No one can understand it off-hand, as some profess to do. While it is a part of the world-wide and age-long problem of false religions versus the true, and has many features in common with other systems of error, it also presents problems peculiarly its own. These we have been slow to understand and meet; chiefly for very good reasons. The system has itself been in its formative period, being now only seventy-two years old. It has never published anything like a fair statement of its own beliefs. Its people naturally hold themselves aloof from others in daily life, and thus make an understanding of the facts more difficult."

The differences between the various theories advanced for the solution of the problem are largely due to this partial knowledge. One who considers polygamy the evil of Mormonism naturally calls for law to suppress the practice. When ordinary ignorance is supposed to be the cause, the public school, is, of course, the remedy. If defective religious education

is supposed to be the difficulty, more Churches and Sunday schools are urged as the cure. When the socialistic elements of the system are considered to be its source of strength, a let-alone policy is advocated, as "time" will do away with the evils, which are merely incidental. Beyond question there are elements of truth in each of these views; large elements in some of them.

But forty years of law against polygamy, beginning in 1862 and including one of the most drastic acts ever placed upon our statute books, has not even abolished that part of Mormonism.

Utah has had a compulsory education law for over a decade; and her youth have been educated into instead of out of Mormonism. Christian organizations have had church and mission school work in Utah for about thirty-five years; and two generations of time have passed since the Mormon system was invented; yet it is beyond question stronger to-day than ever before, both in numbers and in the hold it has upon its adherents. It is to-day a far more homogeneous, unified system than twenty years ago. For instance, in conversing about polygamy with fifty or more different Mormons recently, the writer found only five or six who denied belief in it; and out of probably 750 persons, mostly heads of families, with whom he talked on the doctrine of God, not more than half a dozen denied the miserable belief in multitudinous, ex-human, flesh-and-bone "gods" (and worse) which Mormonism holds; and those few were all young and poorly trained. The Mormon machine for the religous education of the

people is doing its work with relentless precision; and, besides this, the best calculation which the writer can make from the last census shows that fully two-thirds of all the Mormons now living in Utah were born into that system, and consequently have never had a chance to know any other religion.

Twenty years ago the proportion would at least have been reversed, and the two-thirds would have been newcomers, tumbled together out of many nations, face to face with glaring abuses and immoralities, and often secretly, if not openly, rebellious. The power of the leaders has been sufficient to double or quadruple the tithing receipts in the last three years by a new "revelation," twice recently to reverse the political complexion of the State, and to belt the Christian world with nearly two thousand emissaries going out as proselyters, chiefly at their own or their neighbor's cost. These are not marks of declension, but of vigor. And a numerical view is even more striking.

The census of 1870 gave the whole population of Utah as 88,374, of which about 80,000 were Mormons. The census of 1900 finds in Utah 276,740 people, of which number about 220,000 must be Mormons—showing a net increase of 140,000 in that State alone during thirty years, in which period probably about one-third of their whole number have also located in regions outside.

Again, in 1890, according to the census, Mormonism had only 144,352 adherents in the entire United States; while last December it claimed 310,000, nearly all in this country. If these figures can be trusted—

and invstigation leads the writer to believe them practically correct—Mormonism has more than doubled the number of its adherents during the twelve years which have witnessed the great activity of Christian work among them!

A recent editorial in the Mormon organ claimed that over 100 converts had been baptized in Ohio during the past year, and over 200 in Western Pennsylvania; 1,100 to 1,300 were reported in detail from the Southern States during each of several recent years, and reliable reports of successful activity come from scores of other quarters. The latest special propaganda is that to Japan, begun last year.

It is thus very clear that the Mormon problem is yet far from its solution. Past efforts have accomplished much, but not enough. In spite of popular hatred, legal opposition and all our religious and educational efforts, Mormonism has gone right on, and is still progressing with rapid strides, as Mohammedanism and other false religions have done before. No right-minded person can be otherwise than anxious over these facts; but it is, perhaps, a still greater cause for solicitude that nearly 300,000 people of our own land are being kept in terrible religious darkness by this evil system, which is really a modernized phallic region."

ABBREVIATIONS TO NOTES AND REFERENCES.

B. of M.—Book of Mormon.
Comp.—Compendium of Mormon Doctrine.
Doct. and Covs.—Doctrines and Covenants.
H. M.—History of Mormonism.
H. B. M.—Hand-Book of Mormonism.
H. B. R.—Hand-Book of Reference.
Intl. Rev.—International Review.
J. of D.—Journal of Discourses.
Key.—Key to Theology.
Lee.—Confession of Bishop John D. Lee.
M. U.—Mormonism Unveiled.
M. D.—Mormon Doctrines. Penrose.
M. and M.—See P. M. C. M.
Meth. Q. Rev.—Methodist Quarterly Review.
N. A. Rev.—North American Review.
Pres. Rev.—Presbyterian Review.
P. M.—Why we Practice Plural Marriage.
P. M. C. M.—Polygamy, Mysteries and Crimes of Mormonism.
P. G. P.—Pearl of Great Price.
W. M.—Women of Mormonism.
M. E.—Mormonism Exposed. John C. Bennett.
M. M.—The Mormon Monster. Edgar E. Folk.
Mor. Del.—The Mormon Delusion. Montgomery.
N. L. O. M.—New Light on Mormonism. Dickinson.